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RIG VEDA

VOLUME VII

Chandogya Upanishad

Transliterated Text

with English Translation and Commentary



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RIG VEDA

(Volume VII)

ऋग्वेद

सप्तमो भागः

RIG VEDA

Volume VII

[Book VII, Hymns 1-104]

ऋग्वेद

सप्तमो भागः

[सप्तमं मण्डलम्, सूक्तानि 1-104]

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ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

सप्तम मण्डलम्

(१) अथर्व मण्डप

(१-२५) मण्डपविश्वामित्राय नमः । मण्डपविश्वामित्राय नमः । मण्डपविश्वामित्राय नमः । (१-२५) मण्डपविश्वामित्राय नमः । (१-२५) मण्डपविश्वामित्राय नमः ।

१२३४ अग्निं नरो दीधितिभिरप्यो हस्तद्युती जनयन्त प्रशस्तम् ।
दुरेदृशं गृहपतिमयकुम्भम् ॥१॥
तनुनामस्ते वसवो न्युष्वन्तु प्रतिचक्षमयसे कुतश्चित् ।
दुक्ष्ण्यो यो दम् आसु नित्यः ॥२॥

1.

Agnim naro dīdhitibhir arāṇyor hāstacyuti janayanta
praśastām | duredṛśam gṛhāpatim atharyūm || 1 || tām ag-
nim āste vāsavo ny ūṣvan supratīcāksham āvase kūtāṣ
cit | dakṣhāyō yo dāma āsa nityah || 2 ||

RGVEDA SAMHITĀ

BOOK SEVEN



1

As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation. 1

Like the household fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart. 2

प्रेक्षो अग्ने दीदिहि पुरो नोऽजस्रया सुर्म्यां यविष्ठ ।
 त्वां शश्वन्त उप यन्ति वाजाः ॥३॥
 प्र ते अम्योऽग्निभ्यो वरं निः सुवीरासः शोशुचन्त द्युमन्तः ।
 यश्च नरः समासते सुजाताः ॥४॥
 दा नो अग्ने धिया रयि सुवीरं स्वपत्यं सहस्य प्रशस्तम् ।
 न यं यावा तरति यातुमावान् ॥५॥

prēddho agne
 didibi purō nō 'jasrayā sūrmyā yavishṭha | tvāṃ śāsanta
 ūpa yanti vājāḥ || 3 || prā te agnāyo 'gnībhyo varam nī
 sūvirāsaḥ śoṣucanta dyumāntaḥ | yātrā nāraḥ samāsate su-
 jātāḥ || 4 || dā no agne dhiyā rayīm sūviram svapatyām
 sahasya praśastām | nā yām yāvā tarati yātumāvān || 5 || २३ ||

११५॥ उप यमेति युवतिः सुदक्षं दोषा वस्तोर्द्विष्यती धृताची ।
 उप स्वेनमुरमतिर्वसुयुः ॥६॥
 विश्वा अग्नेऽप द्वाहारीर्ध्विस्तयोर्भिरदहो जरुयम् ।
 प्र निस्वरं चातयुस्वामीवाम् ॥७॥

ūpa yām ēti yuvatīḥ sudākṣhaṃ doṣā vāstor havī-
 shmatī ghrītācī | ūpa svaīnam arāmatir vasūyūḥ || 6 || vīśvā
 agnē 'pa dahārātīr yēbhis tāpobhir ādaho jārūtham | prā
 nisvarām cātayasvāmivām || 7 ||

Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire. 3

When the nobly-born, brilliant worshippers assemble, they make your glory shine more brightly than any other glory for bestowing blessings and progeny. 4

O vigorous adorable Lord, grant us, in requital of our praises, excellent riches and worthy children, and descendants, and other blessings such that no evil, attempting to assail, may succeed in its effort. 5

For the attainment of spiritual wealth, the ever-young damsel of wisdom, charged with devotion, as if a ladle charged with melted butter, approaches day and night the one, who shines with its own lustre. 6

Consume, O effulgent Lord, all my evils with those strong flames, with which you consume old famished things. May you all drive away all febrile diseases. 7

आ यस्मै अग्न इधते अनीकं वसिष्ठं शुक्रं दीदिवः पार्वक ।
 उतो न गृभिः स्तवर्थैरिह स्याः ॥८॥
 वि ये ते अग्ने भेजिरे अनीकं मर्ता नरः पित्र्यासः पुरुत्रा ।
 उतो न गृभिः सुमना इह स्याः ॥९॥
 इमे नरो वृत्रहर्त्रेण शूरा विश्वा अदेवीरग्नि संन्तु मायाः ।
 ये मे धियं पुनर्यन्त प्रशस्ताम् ॥१०॥

ā yās te agna idhaté ānikam
 vāsishṭha śūkra dīdivaḥ pāvaka | utó na ebhi stavathair
 ihá syāḥ || 8 || ví ye te agne bhejiré ānikam marta naraḥ
 pitryāsaḥ parutrá | utó na ebhiḥ sumána ihá syāḥ || 9 || imé
 náro vritrahátyeshu śúrā víśvā ádevir abhi santu mayāḥ |
 yé me dhiyam panáyanta praśastām || 10 || 24 ||

मा शूने अग्ने नि पदाम नृणां माशेषसोऽवीरता परि त्वा ।
 प्रजावर्तीषु दुर्यासु दुर्य ॥११॥
 यमश्वी नित्यमुपयाति यज्ञं प्रजावन्तं स्वपुत्र्यं क्षयं नः ।
 स्वर्जन्मना शेषसा वावृधानम् ॥१२॥

mā śūne agne ní shadāma nṛiṇām māséshaso 'vīratā
 pári tvā | prajāvatīṣu dūryāsu durya || 11 || yām aśvī nityam
 upayāti yajñam prajāvantam svapatyām kshāyam naḥ | svā-
 janmanā śéshasā vāvṛidhānam || 12 ||

O eminent Lord, pure and radiating, may the devotee, who lights up your glory by praises, inspire us also to get enlightened with these praises. 8

O adorable Lord, our mortal revered elders, the leaders of the family, have been spreading your radiance on several occasions. May they through these propitiations be gracious to us. 9

May those men, who bravely fight all evil forces prevail against capricious devices, and be among us to lead us to right path for noble actions. 10

O invincible Lord, may we not sit inactive in solitude, foresaken by others, while difficulties surround us from all sides. May we feel your presence everywhere, O housefriend, in houses full of children. 11

Whatsoever the system of worship, O adorable Lord, the one with vigorous speed, render our dwellings blessed with progeny and excellent posterity, increasing with lineal successors. 12

पाहि नो अग्ने रक्षसो अजुष्टात्पाहि धूर्तेररस्यो अघायोः ।
 त्वा युजा पृतनार्चुरभि प्याम् ॥१३॥
 सेदुमिरग्नीरत्यन्त्वन्यान्यत्रा वाजी तनयो वीळुपाणिः ।
 सहस्रपाथा अक्षरा समेति ॥१४॥
 सेदुमिर्यो वनुष्यतो निपाति समेद्वारमंहस उरुप्यात् ।
 सुजातासः परि चरन्ति वीराः ॥१५॥

pāhi no agne rakshāso
 ājushāt pāhi dhūrtér ārarusho aghāyōḥ | tvā yujā pritanā-
 śī r abhi shyam || 13 || sēd agnir agnīr āty astv anyān
 yatra vājī tanyo vīlūpāṇiḥ | sahasrapāthā akshārā samēti
 || 14 || sēd agnir yō vanushyatō nipāti sameddhāram ānbasa
 urushyāt | sujātāsah pāri caranti vīrah || 15 || 25 ||

१३११ अयं सो अग्निगर्भतः पुत्रा यमीशानः समिदिन्धे हविष्मान् ।
 परि यमेत्यध्वरेषु होता ॥१६॥
 त्वे अग्न आहवनानि भूरीशानास आ जुहुयाम नित्या ।
 उभा कृण्वन्तो वहन् मियेधे ॥१७॥

ayām só agnir āhutah purutrā yām īśānah sām id
 indhé havishmān | pāri yām éty adhvaréshu hótā || 16 || tvé
 agna āhavanāni bhūrīśānāsa ā juhuyāma nityā | ubhā kṛiṇ-
 vānto vahatū miyédhe || 17 ||

Protect us, O adorable Lord, from the odious demons, guard us from the malice of the churlish sinner. May I, with you for my ally, triumph over adversaries. 13

May this fire of faith of adorable Lord surpass the warmth of all other forces. This self-kindled, vigorous and firm-handed fire possessing thousands of means, works in coordination with imperishable elements. 14

Verily, this is that faith of the adorable Lord which defends us from the malevolent and from heinous sin. It is, whom the well-born worshippers serve and adore. 15

This is that fire, which is honoured in all places, and whom the rich master, presenting oblations to, kindles, and round whom goes the ministrant priest at the place of worship. 16

O adorable fire-divine, may we, with riches in possession, bring you continual offerings in abundance, and both of us—the devotee and the ministrant priest - invoke you to bless our work and worship. 17

इमो अग्ने वीतर्तमानि हव्याजसो वधि देवतातिमच्छ ।
 प्रति न ई सुरभीणि व्यन्तु ॥१८॥
 मा नो अग्नेऽवीरते परा दा दुर्वाससेऽमतये मा नो अस्ये ।
 मा नः धुधे मा रक्षसं क्रतावो मा नो दमे मा वन आ जुहुर्धाः ॥१९॥
 नू मे ब्रह्माप्यग्न उच्छशाधि त्वं देव मुचवद्भयः सुपूतः ।
 शनो त्वामोभयास आ ते युयं पात स्वस्तिभिः सदा नः ॥२०॥

imó agne vītātamāni havyā-
 jastro vakshi devātatum ácha | prāti na īṃ surabhīṇi vyantu
 || 18 || mā no agne 'vīrate pārā dā durvāsasé 'mataye mā
 no asyai | mā naḥ kṣudhé mā rakṣhāsa ṛitāvo mā no dāme
 mā vāna ā juhūrthāḥ || 19 || nū me bráhmāpy agna úc cha-
 śādhī tvām deva maghāvadbhyaḥ sushūdaḥ | rātāu syāmo-
 bháyasa ā te yūyām pāta svastībhiḥ sādā naḥ || 20 || 20 ||

११७१ त्वमे सुहवो रण्वसाम्पदीती सूनो सहसो दिदीहि ।
 मा त्वे सचा तनये नित्य आ धृष्ट्या वीरो अस्मन्नर्यो वि दासीत् ॥२१॥
 मा नो अग्ने दुर्मृतये सञ्जेषु देवेदेव्यमिषु प्र वीचः ।
 मा ते अस्मान्दुर्मृतयो भृमाचिदेवस्य सूनो सहसो नशान्त ॥२२॥

tvām agne suhávo raṇvāsampḍīkī suditī sūno sahaso di-
 dīhi | mā tvé śacā tánaye nitya ā dhṛtyā vīro asmán
 nāryo ví dāsīt || 21 || mā no agne durbhṛitāye śacā bhū de-
 vēddhesv agnīshu prā vocaḥ | mā te asmán durmatāyo
 bhṛimāc cid devāsya sūno sahaso naśanta || 22 ||

O immortal adorable Lord, may you bear these most acceptable offerings to the presence of the assembly of Nature's bounties, and may they enjoy these fragrant presents. 18

Relinquish us not, O adorable Lord, to the group of persons devoid of courage; nor to deficient clothing; nor to such destitution; leave us not to hunger or to a fiend : expose us not, O observer of truth, to evil, whether in the house or in the forest. 19

May you, O effulgent adorable Lord, without delay bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both, learned and the learner, partake in your munificence; may you all, the divine powers, ever cherish us with blessings. 20

O fire-divine, shine with bright lustre. O source of strength, you are full of effulgence and thus earnestly invoked. May you not let your loyal worshipper, with whom you are associated, be consumed by evil forces; let not our benevolent son fail us. 21

O fire-divine, may you not condemn us to indigence; may not these flaming fires, which Nature's forces have kindled, harm us. O source of strength, let not your displeasure even at our fault, fall upon us. 22

स मर्तो अग्ने स्वनिक रेवानमर्त्ये य आजुहोति ब्रुवन् ।
 स देवतां वसुवर्तिं दधाति यं सूरिर्यीं पृच्छमान एति ॥२३॥
 महो नो अग्ने सुवितस्य विद्वान्यि सूरिम्य आ वहा वृहस्तम् ।
 येन वपे संदसावन्मदेमाविक्षितास्त आयुषा सुवीराः ॥२४॥
 न मे ब्रह्माण्यम् उच्छंशाधि त्वं ऐव सचक्रेदपः सुपूयः ।
 रातो स्यामोभयांस आ ते यूपं पात त्वस्तिभिः सर्वो नः ॥२५॥

sá máрто

agne evanika reván ámartye yá ajubhóti havyám | sá devátā
 vasuvānīm dadhāti yām sūrir arthiṁ prichāmāna éti || 23 ||
 mahó no agne suvitásya vidvān rayīm sūribhya á vaha
 bṛihántam | yéna vayām bahasāvan mādemāvikobitāsa áyu-
 shā suvīrah || 24 || ná me bráhmāny agna — || 25 || ॥

(२) द्वितीयं सूत्रम्

(१-११) एकवचनत्वात् सप्तस्य त्रैधावर्णिसिद्ध इति । (१) वचनार्थ इत्येक त्रिविधो वाक्, (२)
 द्वितीयवाक् कर्त्तव्य, (३) तृतीयवाक् इत्येक, (४) चतुर्थवाक् त्रिविधः, (५) पञ्चमवाक् त्रिविधः, (६) षष्ठवा
 दशमवाक्, (७) सप्तमवाक् त्रिविधः, (८) अष्टमवाक् त्रिविधः, (९) नवमवाक् त्रिविधः, (१०) दशमवाक् त्रिविधः, (११) एकवचनत्वात् सप्तस्य त्रैधावर्णिसिद्ध
 इति । त्रिविधः इत्येक ।

॥१॥ जुषस्व नः समिधमग्ने अथ शोचां बृहज्जुते धूममुष्वन् ।
 उप स्पृश विष्यं सानु त्स्पृष्टेः सं रश्मिभिस्ततनः सूर्यस्य ॥१॥

2.

Jushásva nah samídham agne adyá śúcā bṛihád yajatām
 dhumám śṛṇván | úpa sprīṣa divyām sānu stūpaiḥ sám raś-
 mibhis tatanah sūryasya || 1 ||

O radiant adorable fire-divine, the mortal, who offers dedication to the divine immortal, becomes affluent in wealth and wisdom. The same Lord, the deity, favours the seeker who inquiringly goes to Him (i.e. asking who that divine is). 23

O adorable Lord, cognizant of our solemn and auspicious worship, may you bring to the worshippers abundant riches, whereby, through your blessings, we enjoy ourselves with undiminished life, and excellent descendants. 24

May you, O effulgent adorable Lord, without delay, bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both—the learned and the learner—partake in your munificence. May you all, the divine powers, even cherish us with blessings. 25

2

O adorable fire, kindled by us today, may you gladly accept our fuel-sticks, which emitting the fragrant sacred smoke purify the surroundings. May you then touch with your scorching flames the celestial summits, and overspread your fragrance with the rays of the sun. 1

नराशंसस्य महिमानमिषासुपं स्तोपाम यजतस्य यज्ञैः ।
 ये सुक्रतवः शुचयो धियुधाः स्वदन्ति देवा जुभयानि हव्या ॥२॥
 ईक्षेन्मै वो असुर सुदक्षमन्तर्युतं रोदसी मत्सुवाचम् ।
 मनुष्वदमि मनुना समिद्धं समध्वराय मनुमिन्महिम् ॥३॥

nārāśaṁsasya mahimānam
 eshām ūpa stoshāma yajātisya yajñāṁ | yé sukrátavaḥ śú-
 cayo dhiyaṁdbāḥ svādanti devā ubháyāni havyā || 2 | ilé-
 nyam vo ásuram sudāksham antár dūtām rodasī satyavā-
 cam | manushvād agnīm mānuna sāmiddham sām adhva-
 rāya sādām in mahema || 3 |

सुपर्यवो भरमाणा अभिज्ञु प्र वृञ्जते नमसा बर्हिर्मा ।
 आजुक्ष्वाना घृतपृष्ठं पृषद्वध्वर्यवो हविषा मर्जवध्वम् ॥४॥
 स्वाध्वो वि दुरो देवयन्तोऽक्षिश्रय रथयुक्ताता ।
 पूर्वी शिशुं न मातरा रिहाणे समग्रवो न समन्वजन् ॥५॥

saparyāvo bhāramāṇā abhijñū
 pra vṛiṅjate nāmasā barhīr agnau | ājūshvānā ghṛitāpṛi-
 shtham pṛishadvad ādhvanyavo havīshā marjayadhvam 4 ||
 svādhyò ví dúro devayántó 'śisrayā rathayúr devātātā |
 pūrvī śiṣum ná mātārā rihāṇé sām agravò ná sāmāneshv
 añjan || 5 || 1 ||

We celebrate with dedicated acts the greatness of the illustrious superman amidst enlightened persons, who are pure, most wise, thought inspirers, and who enjoy both kinds of our oblations—physical and spiritual. 2

Let us ever extol the adorable Lord, who is to be adored by us; He is mighty, dextrous, and the messenger, traversing both worlds—material and spiritual—and the teacher of true knowledge. His glory has been extolled by men in ancient times, as well as by men of today so that He blesses us in our midst for the benevolent acts. 3

The worshippers, reverentially bent upon their knees and bearing the oblation of herbal grasses present it to the adorable fire-divine. O priests, may you serve Him with oblations, invoking Him to be enshrined in your heart and adorn Him with love, as if, with clarified butter. 4

The devout performers of solemn ceremonies, aspiring for chariots, as if, are led to the doors of the chamber of Lord. Ladles, placed to the east, are plying the fire with melted butter at the fire-sacrifice, as the mother cow licks the calf, or as rivers water the fields. 5

११० उ॒न यो॒षणे॑ दि॒व्ये म॒ही न॑ उ॒षा॒सान॒क्ता सु॒दुर्ध॑वे॒व धे॒नुः ।
 ब॒र्हिष॑दा पु॒रुह॑ते म॒घोनी॑ आ य॒ज्ञियं॑ सु॒विताय॑ श्रये॒ताम् ॥६॥
 वि॒प्रा य॒ज्ञेषु॑ मा॒नुषे॑षु का॒रु म॒न्ये वा॑ जा॒नवे॑दसा य॒ज्ञ्ये ।
 ऊ॒र्ध्वं नो॑ अ॒ध्वरं॑ ई॒ते ए॒वेषु॑ ता दे॒वेषु॑ व॒नयो॑ वा॒यीणि॑ ॥७॥

utá yóshane divyē mahī na ushāsānāktā sudúgheva
 dhenúḥ | barhishádā puruhūte maghónī ā yajñīye suvitāya
 śrayetām || 6 || víprā yajñēshu mānusheshu kārú mānye vām
 jātāvedasā yājadhyaī | ūrdhvām no adhvarām kṛitam hā-
 veshu tā devēshu vanatho vāryāṇi || 7 ||

आ भार॑ती भार॒तीभिः॑ स॒जोषा॑ इ॒च्छां दे॒वैर्मनु॑ष्यैर्मि॒रभिः॑ ।
 सर॑स्वती सा॒रस्व॑तेभि॒रर्वा॑क्त्रि॒स्रो दे॒वीर्वि॒हि॒रिदं॑ स॒दन्तु॑ ॥८॥
 तन्न॑स्तुरी॒पम॑धे पोष॒यिषु॑ दे॒व त्वष्ट॑र्वि ररा॒णः स्य॑स्व ।
 यतो॑ वी॒रः कर्म॑ष्यः सु॒दक्षो॑ यु॒क्तमा॑वा जा॒यते॑ दे॒वकामः॑ ॥९॥
 वन॑स्प॒तेऽव॑ स॒जोषे॑ दे॒वान॒भिर्ह॑विः श॒मिता॑ स॒दया॑ति ।
 से॒दुं हो॒ता स॒त्यत॑रो य॒जाति॑ यथा॑ दे॒वानां॑ ज॒निमा॑नि वे॒दं ॥१०॥
 आ या॑ह्य॒ग्ने स॒मिधा॑नो अ॒र्वाङ्नि॒रेण॑ दे॒वैः स॒रयं॑ तुरे॒भिः ।
 ब॒र्हिर्न॑ आस्ता॒मर्दि॑तिः सु॒पुत्रा॑ स्वाहा॒ देवा॑ अ॒मृता॑ मा॒दय॑न्ताम् ॥११॥

ā bhārati bhārati-

bhiḥ — || 8 || tán nas turípaṁ — || 9 || vānaspaté 'va —
 || 10 || ā yāhy agne — || 11 || २ ||

May day and night, the two youthful damsels, divine and mighty, invoked by all, possessed of wealth, as if, reclined on the bed of sacred firmament, worthy of adoration, be with us like a cow, good at milking. 6

I am inclined to adore you, the two sages, the ministrants at the places of work and worship of men, from whom all the prosperity is derived. May you raise our offspring to a higher stature, and help us to acquire precious treasures preserved amongst Nature's bounties, when the worship is being conducted. 7

May the goddess of culture, associated with the models of other cultures, may the goddess of wisdom in company with men, ordinary and intellectual, may the fire-divine, and may the goddess of divine speech with masters of language come to bless us and enshrine our hearts. 8

O divine architect of universe, well pleased, may you give us procreant vigour, whence a brave son skilled in action, lover of divine powers and resolute like grinding stones, be born. 9

O Lord of forest, may you spread the glories of Nature all around. May the fire-divine, the pacifier, take us across our troubles through truthful means and like the ministering priest, convey our offerings to Nature's bounties. Verily, he knows the secret of divine powers. 10

O fire-divine, kindled into flame, come to our presence in the same chariot with radiant sun and with the swift-moving Nature's bounties; may the mother infinity, the mother of excellent offsprings, enshrine herself on the sacred bed of universe, and may the immortal divine powers be satisfied with the reverentially offered homage. 11

(३) तृतीय सूत्रम्

(१-१०) दशवर्षाभ्यः सूत्रस्य संयत्तकविशेषाद् कविः । अविद्वत्ता । विष्णु उच्यते ॥

११० अग्निं वो देवमग्निमिभिः सजोषा यजिष्ठं द्रुतमध्वरे कृणुध्वम् ।
 यो मर्त्येषु निधुर्विर्कृतावा तपुर्मूर्धा घृताक्षः पावकः ॥१॥
 प्रोधुदध्वो न यवसेऽविष्यन्वदा महः संवरणाहयस्यात् ।
 आदस्य वाजो अनु याति शोचिरधे स ते व्रजनं कृष्णमस्ति ॥२॥

■

Agnim vo devām agnibhiḥ sajośhā yajishṭham drutam
 adhvaré kṛiṇudbhvam | yó mārtyeshu nīdhruvir ṛitāvā tā-
 purmūrdhā ghṛitānnah pāvakāḥ || 1 || prōthad āsvo ná yā-
 vase 'vishyān yadā mahāḥ samavaranaḥ vy āsthāt | ād aya-
 vāto ānu vāti śocir ādha sma te vrājanam kṛishṇām asti
 || 2 ||

उद्यस्य ते नवजातरय वृष्णोऽग्ने चरन्त्यजरा इधुनाः ।
 अच्छा घामरूपो धूम एति सं द्रुतो अम् ईयसे हि देवान् ॥३॥
 वि यस्य ते पृथिव्या पाजो अश्रेत्सुषु यदज्ञो समवृक्त जम्बैः ।
 सेनेव सृष्टा प्रसितिष्ट एति यवं न दस्स जुह्वा विवेक्षि ॥४॥
 तमिहोषा तमुपसि यविष्ठममिन्त्यं न मर्जयन्त नरः ।
 निशिशाना अतिथिमस्य योनौ दीदाय शोचिराहुतस्य वृष्णः ॥५॥

ād yāsya te nāvajātasya vṛishṇó 'gne cāranty ajārā
 idbhāḥ | āchā dyām arushó dhūmā eti sām drutó agna-
 iyase hi devān || 3 || ví yāsya te pṛithivyām pājo āret
 trishu yād ānnā samāvṛikta jāmbhaiḥ | sēneva sṛishṭā prā-
 sitish ṭa eti yāvam ná dasma juhvā vivekshi | 4 || tām id
 doshā tām ushāsi yāvishṭham : sām atyam ná marjayanta
 nārāḥ | nishṣana atithim asya yonau didāya śocir āhutasya
 vṛishṇah || 5 ||

O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter. 1

When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast-enclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black. 2

O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upward. The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger. 3

Your fresh lustre quickly spreads over the earth, when, with your teeth of flame, you devour your food of oblation. Your blaze rushes along like a charging host, when, O splendrous fire, you spread with your flame among the trees, as if, they were barley plants. 4

Men deck that youthful fire both at dawn and at evening as they tend a courser. They kindle it as a guest in their dwellings. Then brightly shines the splendour of this showerer of blessings, to whom the oblation is offered.

सुरसदृक्ते स्वनीकं प्रतीकं वि यद्रुक्मो न रोचस उपाके ।
 दिवो न ते तन्यतुरेति शुष्माभिर्वो न सूरः प्रति चक्षि भानुम् ॥६॥
 यथा वः स्वाहाग्नये दाशेम परीक्षाभिर्धृतवद्विष्व हव्यैः ।
 तेभिर्नो अग्ने अमितेर्महोभिः शनं पुरितार्यसीभिर्नि पाहि ॥७॥

susamdr̥k te svanīka prātīkaṃ ví yád rukmó ná rócasa
 upāké | divó ná te tanyatúr eti śuśhamaṣ citró ná sūrah
 prāti cakshi bhānūm || 6 || yáthā vaḥ svábhāgnāye dāṣema
 páriṣābhir ghr̥itāvadbhis ca havyaṣ | tébhir no agne ámi-
 tair. máhobhiḥ śatām pūrbhír āyasibhir ní páhi || 7 ||

या वा ते सन्ति दाशुषे अघृष्टा गिरो वा याभिर्नृवर्तीकृष्याः ।
 तामिर्नः सूनो सहस्रो नि पाहि स्मत्सुरीज्जरितृजातवेदः ॥८॥
 निर्यक्षुतेव स्वर्धितिः शुचिर्गात्स्वर्गं कृपा तन्वाद् रोचमानः ।
 आ यो मात्रोरुदन्यो जनिष्ट देवक्याय सुक्रतुः पावकः ॥९॥
 इता नो अग्ने सोमगा दिदीक्षपि कर्तुं सुचेतसं वतेम ।
 विश्वा स्तोत्रभ्यो गृणते च सन्तु युयं पात स्वस्तिभिः सदा नः ॥१०॥

yá vā

te śánti dāśuṣhe ádhrishtā giro vā yābhir nr̥vātr̥ uruṣh-
 yāḥ | tābhir naḥ sūno sahaso ní páhi smát sūrīṇ jaritṛīṇ
 jātavedaḥ || 8 || nír yāt pūtéva svádbhitḥ śucit̥ gāt sváyā
 kripā tanvā rócamaṇaḥ | ā yó māt̥rór usēnyo jānishta de-
 vayājyāya sukrātuh pavakāḥ || 9 || etā no agne saubhagā
 didīhy āp. krātum sucētasam vatema | víṣvā stotr̥ibhyo
 gr̥ṇatē ca santi yūyám pāta — || 10 || • ||

Resplendent fire, when you shine near at hand like gold, your appearance takes a beautiful form. Your mighty power issues like thunderbolt from firmament, and your lustre is displayed like the wondrous sun. 6

We present to you, O fire-divine, the sacred oblations, mixed with the milk of love and butter of devotion. May we have the blessings of your boundless glories as the protections within the innumerable fortresses of iron. 7

O omniscient, source of strength, munificent fire-divine, may you protect us, your worshippers and praisers, with those unobstructed splendours which belong to you, and with those songs wherewith you protect the learned seers and the chanters of praises. 8

The bright fire-divine, radiant with its own diffusive lustre, issues like a sharpened axe. It is praiseworthy, the doer of great deeds, and the purifier. It gets manifested out of the two parents, the sacred fuel-sticks, for invoking Nature's bounties. 9

Illume for us, O fire-divine, to grant these auspicious riches; may we possess a son, who promises to be intelligent, and becomes the celebrator of sacred institutions. May all good rewards be granted to your praisers, and to him who eulogizes you. May you ever preserve us with blessings. 10

१४ प्रसङ्गः भुजः

(१-१३) इदार्थेऽस्यास्य मृतस्य संयावद्विनिश्चितं कृषि . मन्त्रिणा . विदुषा मृत .

प्रवः शुभं मानवे भरध्वं हव्यं मतिं चाभ्ये सुपूतम् ।
 यो दैव्यानि मानुषा जन्म्यन्तर्विधानि विद्वान् जिगति ॥१॥
 स गृत्तो अमिस्तरेणभिवस्तु यतो यर्विष्टो अर्जनिष्ट मानुः ।
 सं यो वना युवते शुचिदम्भूरिं विद्वान् समिदन्ति सुयः ॥२॥

4

Prā vaḥ śukrāya bhānāve bharadvam havyām matim
cāgnāye sūpūtam | yó dāvyāni mānuṣhā janūnshy antār
vīṣvāni vidmānā jīgāti || 1 || śā grīṣo agnīs tārūṇaś cid
astu yāto yāvishtho ājanishṭha mātuh | sām yó vānā yuvāte
śucīdan bhūri cid ānnā sām id atti sadyāḥ || 2 ||

अस्य देवस्य संसृजनीके यं मर्तासः ज्ञेयं जगुश्च ।
नि यो गृहं पौरुषेयीमुवचं दुरोकमग्निरायवं शुशोच ॥३॥
अयं कविरकविषु प्रचेत्ता मर्तेष्वग्निरमृतो नि धायि ।
स मा नो अत्र जुहुः सहस्रः सदा त्वे सुमनसः स्याम ॥४॥
आ यो योनिं देवकृतं ससाद् कृत्वा एष्वग्निरमृतं अतारीत् ।
तमोर्षधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं विमर्ति ॥५॥

asyā de-

vāśya saṁśādy ānike yām mārtaśaḥ syetām jagribhrē | nī
yō gṛibham pañrusheyīm uvōca durōkam agnīr āyāve su-
ṣoca || 3 || ayam kavīr ākaviṣhu prācetā mārteshv agnīr
amṛito nī dhāyī | sa mā no ātra juhuraḥ sahasvaḥ sādā
tvē sumānasah syāma || 4 || ā yō yōnim devākṛitam sāsāda
krātvā hy agnīr amṛitān ātarit | tām ūśadhiḥ ca vaniṇaḥ
ca gārbham bhūmis ca visvādhāyasam bibharti || 5 || ॥

Offer your sacred homage and praise to the refulgent splendour of adorable Lord who, with all His knowledge, goes as a messenger through all Nature's forces and human beings. 1

The sagacious Lord has been our guide from the time that He is revealed through the mother Infinity. He is ever youthful; with his shining-teeth He assails the forest of physical delusions, and in a moment devours them as food, though they may be plenteous. 2

Men apprehend Him (the fire-divine) as pure splendour in the principal abode of that divine power. He is worthy of lofty adoration, and blazes with His glory for the good of mankind and for the destruction of evil forces. 3

This far-seeing, sagacious, immortal Lord has been enshrined in the hearts of non-sagacious. May you not forbear to harm us, O mighty Lord, in this world, since we long to share your gracious favour. 4

The herbs, the trees and the earth bear this all-supporting fire-divine as the germ. He occupies an appropriate place assigned by Nature's bounties. May He, as one of His functions, convey our homage to immortal divine powers. 5

॥ ईशे ह्यग्निर्मृतस्य भूरेरीशे रायः सुवीर्यस्य दातोः ।
 मा त्वा वयं सहसायन्नवीरा माप्सवः परि पदाम् मादुवः ॥६॥
 परिपद्यं एरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।
 न शेषो अग्ने अन्यजातमस्त्यचेतानस्य मा पृथो ॥७॥

īṣe hy āgnir amṛtasya bhūrer īṣe rāyāḥ suvīryasya
 dātoḥ | mā tvā vayam sahasāvann avīrā māpsavaḥ pari
 shadāma māduvaḥ || 6 || parishādyam hy āraṇasya rékṇo
 nītyasya rāyāḥ pātayaḥ syāma | ná śeṣho agne anyajātam
 asty ācetānasya mā pathó ví dukshah || 7 ||

नहि ग्रभारणः सुशेवोऽन्योदर्यो मनसा मन्तवा उ ।
 अथो विदोक्तः पुनरित्स एत्या नो वाज्यभीषाळेतु नव्यः ॥८॥
 त्वमग्ने वनुष्यते नि पाहि त्वमे नः सहसावन्नव्यात् ।
 सं त्वा वसन्वदन्येतु पाथः सं रुयिः स्पृहयाय्यः सहस्री ॥९॥
 एता नो अग्ने सोमगा दिदीक्षापि कर्तुं सुचेतसं वतेम ।
 विश्वा स्तोतृभ्यो गृणते च सन्तु युयं पात स्वस्तिभिः सदा नः ॥१०॥

nahī grābhāyā-
 raṇaḥ suśévo 'nyódaryo manasā mántavā u | ádhā cid ókaḥ
 pūnar ít sá ety á no vājy ābhishāl etu návyah || 8 || tvám
 agne vanushyató — || 9 || etá no agne saúbhagā — || 10 ||

Adorable Lord has power to grant abundant celestial nourishing nectar. He has power to grant riches and valour. O victorious Lord, let us, while we are so close to you, not remain devoid of strength, devoid of posterity, of beauty, and of devotion. 6

Wealth is competent to the acquittance of debt; may we be masters of our permanent possessions. He is not real offspring, who is begotten by another. May you not give a long rope to a blockhead. 7

Unwelcome for adoption is the stranger, who is begotten of another. He is not to be contemplated even in thought as fit for acceptance. For verily, he would like to return to his own house. Therefore, let there come to us our own child, a new-born, victorious over foes, and rich in wisdom. 8

May you, O adorable Lord, defend us against the malignant. May you, endowed with strength, preserve us from defaming actions. May the sacrificial food come to you free from defect. May the riches, that we crave, come to us by thousands. 9

Illume for us, O fire-divine these auspicious riches; may we attain perfect understanding. May all good rewards be granted to your praisers and the householder. May you ever cherish us with blessings. 10

(५) ऋषयः सूतम्

(१) नवर्चस्यास्य सूतस्य मीनपर्मनिवत्सिद्ध ऋषिः । वैश्वानरोऽग्निरेवता । त्रिदुषं उन्म ।

३३०

प्राग्रये तृपसे भरधुं गिरं दिवो अरुनये पृथिव्याः ।
यो विश्वेषाममृतानामुपस्थे वैश्वानरो वावृधे जागृवद्भिः ॥१॥

पृष्ठो दिवि धार्याभिः पृथिव्यां नेता सिन्धूनां वृषभः स्तिर्यानाम् ।
स मानुषीरग्निं विशो वि भाति वैश्वानरो वावृधानो वरेण ॥२॥

5.

Prāgnāye tavase bharadbham giran divo aratāye prithivyāḥ |
vó viśveshām amṛitānām upasthe vaiśvānaró vāvṛidhē jāgrivádbhīḥ || 1 ||
prishṭó divi dhárya agnē prithivyām netā síndhūnām vṛishabhā stīryānām |
sá mánushir abhí viśo ví bhāti vaiśvānaró vāvṛidhāno vāreṇa || 2 ||

त्वद्भिया विश आयन्नसिक्कीरसमुना जहतीर्भोजनानि ।
वैश्वानर पूरवे शोशुचानः पुरो यदग्ने दुरयन्नदीदिः ॥३॥
तव त्रिधातु पृथिवी उत्त योवैश्वानर मृतमग्ने सचन्त ।
त्वं भ्रासा रोदसी आ तत्तन्यार्जलेण शोचिषा शोशुचानः ॥४॥
त्वामग्ने हरितो वावशाना गिरः सचन्ते धुनयो घृतायीः ।
पतिं कृष्टीनां रथ्य रथीणां वैश्वानरमुपसीं केतुमह्नाम् ॥५॥

tvád

bhiyā viśa āyann āsiknīr asamanā jābatīr bhójanāni | vaiśvānara pūráve śośucānaḥ puro yád agne daráyann ādideḥ || 3 ||
tāva tridhātu prithivī utá dyaúr vaiśvānara vratām agne sacanta | tvām bhāsā ródasī ā tatantbhājasrena śośishā śośucānaḥ || 4 ||
tvām agne harito vāvaśanā girāḥ sacante dhúnayo ghrītāyīḥ patim kṛishṭīnām rathyām rayīṇām vaiśvānarām ushasam ketúm āhnām || 5 || १

5

Offer praise to the mighty adorable Lord, traversing without hindrance heaven and earth. His is the supreme glory amongst the immortal cosmic powers, which grow in the lap of Nature's divinities, and is realized by those who wake (from the slumber of ignorance). 1

Universal fire-divine is the promotor of the rivers and the showerer of the waters. He is effulgent and has been pervading the firmament and the earth. The universally honoured Lord, augmenting with the most excellent glory, shines upon the world and mankind. 2

Through your fear, O universal fire, the dark evil forces, though of many minds, come under a control, having abandoned their possessions. Adorable Lord, may you shine upon all men and blaze, consuming the cities of their foes. 3

O Universal fire-divine, both the earth and heaven, submit them to your threefold jurisdiction. Refulgent in your undecaying splendour, you invest both the worlds with lustre. 4

The solar horses, full of ardour, honour you, O universal fire, neighing, as if, our resonant hymns, that are full of devotion. You are Lord of men, our conveyer of riches, and ensign of dawns and days. 5

४८१ त्वे असुर्यैः^१ वसवो नृपञ्चक्रतुं हि ते मित्रमहो जुषन्त ।
 त्वं दस्युरैरेवंसो अग्न आज उरु ज्योतिर्जनयन्नाथीय ॥६॥
 स जायमानः परमे व्योमन्वायुर्न पायुः परि पासि सद्यः ।
 त्वं भुवना जनयन्नभि कृन्नपत्याय जातवेदो दशस्यन् ॥७॥
 तामग्ने अस्मे इषमेरयस्व वैश्वानर द्युमतीं जातवेदः ।
 यया राघः पिन्वसि विश्ववार पृथु श्रवो दाशुपे मर्तीय ॥८॥
 ते नो अग्ने मुघर्वद्भ्यः पुरुषं रयिं नि वाङ् श्रुत्व युक्स्व ।
 वैश्वानर माहि नः शर्म यच्छ रुद्रेभिरग्ने वसुभिः सजोषाः ॥९॥

tvé asuryām vásavo ny ṛiṇvan krátum hi te mitramaho
 jushānta | tvám dasyūr ōkaso agna āja urú jyótir janá-
 yann áryāya || 6 || sá jāyamānaḥ paramé vyōman vāyūr ná
 páthah pári pási sadyáh | tvám bhúvanā janáyann abhi
 krann ápatyāya jātavedo dasasyān || 7 || tām agne asmé
 ishama érayasva vaiśvānara dyumátīm jātavedaḥ | yáyā rá-
 dhaḥ pínvasi viśvavāra prithú śrávo dāśúshe mártiyāya
 || 8 || tām no agne magbhávadbhyaḥ purukshúm rayīm ní
 vájaṁ śrútyam yuvasva | vaiśvānara máhi naḥ śarma ya-
 cha rudrébhir agne vásubhiḥ sajóshāḥ || 9 || ॥

(१) तदे असुर्य

(१-७) ममधन्याग्न्य सृजन्व मेवावर्गिणमिह ज्ञापि । वैश्वानरोऽग्निदेवता । मिपुत्र इन्द्रः ॥

४८२ प्र सन्नाजो असुरस्य प्रशस्ति पुंसः कृष्टीनामनुमारायस्य ।
 इन्द्रस्यैव प्र तवसस्कुतानि वन्दे दारुं वन्दमानो विवस्मि ॥१॥

6.

Prá samrájo ásurasya práṣastim puṁsāḥ kṛiṣṭhīnām anu-
 mádyasya | indrasyeva prá tavásas kṛitáni vānde dārūṁ
 vāndamāno vivakmi || 1 ||

O reverencer of friends, forces of celestial realms submit themselves before your vigour. They propitiate you for your deeds. You bring forth vast light for the benefit of righteous persons, and expel the dark elements from their dwellings. 6

Manifest in the loftiest heaven, you like wind reach in a moment the place where divine forces inhabit. O omnipresent fire, you show favour to your sons and with loud roaring thunder give life to creatures. 7

May you send to us, O fire-divine, the universal leader, knower of all that is born, that brilliant sustenance whereby you confer wealth, and grant wide-spread abundant food and fame to the mortal, who offers worship to you. 8

Bestow upon our nobles and leaders the riches and renowned wealth which feed many. Associated with the vital and life providing elements, may you grant us, O universal fire divine, infinite happiness. 9

6

I glorify the achievements of that terrestrial fire, male personified, and salute the most revered amongst common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). Besides, may I so proclaim that his exploits are, as if, comparable to that of the resplendent (the sun). 1

कविं केतुं धासिं भानुमद्रेहिन्वन्ति वा राज्यं रोदस्योः ।
 पुरन्दरस्यं गीमिरा विवासेऽमेत्रेतानि पुर्व्या महानि ॥२॥
 न्यक्तृन्मयिनो मृगवाचः पर्णीरश्रुद्धौ अवुधौ अयज्ञान् ।
 प्रप्र तान्दन्मृगमिर्विवायु पूर्वभक्कारपरां अयज्युन् ॥३॥
 यो अपाचीने तमसि मदन्तीः प्राचीश्चकार नृतमः शचीमिः ।
 तमीशानं वसवो अग्निं गृण्षिषानानतं कुमयन्तं पृतन्युन् ॥४॥
 यो देष्टोऽन्नं अन्नमयहृष्टलोयौ अयर्षलीरुषसंभुकारं ।
 स निरुध्या नहुषो यद्धो अग्निर्विशंभुके बलिष्ठतुः सहोमिः ॥५॥

kaviṃ ketuṃ dhāsim bhānuṃ
 ādrer hinvānti śāp rājyaṃ rōdasyoh | puramdarasya girbhīr
 ā vivāse 'gnér vratāni purvyā mahāni || 2 || ny ūkratūn gra-
 thīno mṛidhrāvācaḥ paṇīr aśradhān avṛidhān ayajñān |
 prā-pṛa tān dāsyaūr agnir vivāya pūrvaḥ cakārāparān
 āyajyūn || 3 || yó apācīne tāmasi mādantiḥ prāciḥ cakāra
 nṛitamah śacībhiḥ | tām īśānam vāsvo agnīm gṛṇīṣhé 'nā-
 natam damāyantam pṛitanyūn | 4 || yó dehyò ānamayad
 vadhasnair yó arypātnīr ushāsas cakāra | sá nirūdhyā ná-
 husho yāhvó agnir viṣaḥ cakre balihrītaḥ sáhobbiḥ || 5 ||

यस्य शर्मन्नुप विश्वे जनास्त एवेस्तस्युः सुमतिं मिक्षमाणाः ।
 वैश्वानरो वरमा रोदस्योरग्निः संसाद पित्रोरुपस्वम् ॥६॥
 आ देवो ददे बुध्न्याऽन्नं वसूनि वैश्वानर उदित्वा सूर्यस्य ।
 आ समुद्रादवरादा परस्मादामिदेदे दिव आ पृथिव्याः ॥७॥

yasya śarmann ūpa viśve jānāsa évais tasthūḥ sumatīm
 bhikṣhamāṇāḥ | vaiśvānaró varam ā rōdasyor āgnīḥ sasāda
 pitrór upāstham || 6 || ā devó dade budhnyā vāsūni vaiśvā-
 narā úditā sūryasya | ā samudrād āvarād ā párasmād āgnir
 dade divā ā pṛithivyāḥ || 7 || ० ||

They propitiate Him, the fire-divine, who is wise, the manifesting, the sustaining, the enlightener of the pious, the giver of happiness, the sovereign of heaven and earth. I glorify with hymns the ancient and mighty works of fire-divine, the demolisher of strongholds of evils. 2

May the fire-divine chase away those infidels, who do not perform worship and who are uncivil in speech. They are niggards, unbelievers, say no tribute to fire-divine and offer no homage. The fire-divine turns those godless people far away who institute no sacred ceremonies. 3

I glorify that celestial fire, the sun personified, who with all his manly prowess drives the maidens, the dawns, eastward who were as far rejoicing in the western darkness. I extol that fire in the sun, the lord of riches, the unyielding tamer of adversaries. 4

He is the mighty fire-divine, who by his fatal weapons baffles the devices of evil-doers, who creates the dawns, the brides of the sun. He, with his conquering strength, coerces the faithless people and impels them to bring their tributes to Lord bound by discipline. 5

He is that universal fire-divine, the sun, in whose protection all men rest by nature, with a desire to enjoy his gracious favour. This celestial fire, the leader of cosmos, finds the choicest abode in his parent's bosom, a seat between the heaven and earth. 6

The celestial sun, the leader of the cosmos, takes away the glooms from the firmament while he rises. He takes them away from the lower firmament of the earth, as well as from the upper firmament of heaven.

७१ स्वतंत्र दृष्टिकोण

१-८ तत्तत्तन्मास्य मृतस्य मेषाद्यजिर्विभिन्नं क्रुषिः । मन्त्रिरेकता । विष्टुः तन्मः ॥

॥१॥ प्र वो देवं चित्महत्तानममिमभं न वाजिनं हिपे नमोभिः ।
नवां नो द्रुतो अथ्वरस्यं सिद्धान्तमनां देवपुं विविदे भितद्रुः ॥१॥
आ यांछमि पृथ्वाऽनु स्वा मन्द्रो देवानां सख्यं जुषाणः ।
आ सातु शुष्मेनैदर्यपृथिव्या जन्मेभिर्विश्वमश्रुश्रवणानि ॥२॥

3.

Prá vo devām cit sahasānām agnīm āsvam nā vājīnam
hishe nāmabbhiḥ , bhāvā no dūtō adhvarāsya vidvān tmānā
devāshu vivide mitādruh || 1 || ā yāhy agne pathyā ānu svā
mandrō devānām sakhyām jushānāḥ | ā sānu śūshmair na-
dāyan prithivyā jāmbhebbhir vīsvam usādthag vānāni || 2 ||

प्राचीनो यज्ञः सुधितं हि बर्हिः प्रीणीते अग्निरीक्षितो न होता ।
आ मातरां विश्वारो हुवानो यतो यविष्ठ जह्नुषि सुरोवः ॥३॥
सद्यो जञ्चरे रथिर जनन्त मानुषास्तो विचेतस्तो य एषाम् ।
विशामधायि विष्पतिर्दुरोणेऽग्निर्मन्द्रो मधुवचा श्रुतावा ॥४॥
असादि वृत्तो वक्षिराजगुन्वानमिर्ब्रह्मा नृपदने विधुता ।
द्यौश्च यं पृथिवी वावधते आ यं होता यजति विश्वारम् ॥५॥

prācīno yajñāḥ sūdbhitam hi barhiḥ prānitē agnir ilitō nā
hōtā | ā mātārā visvāvāre huvānō yāto yavishṭha jajñishe
susēvah || 3 || sadyō adhvarē rathirām jananta mānuṣhāso
vīcetaso yā eṣhām | viṣām adhāyi viṣpātir duronē 'gnir
mandrō mādhuvacā rītāvā || 4 || āsādi vṛitō vāhnir ājagan-
vān agnir brahmā nṛishādane vidhartā | dyaus ca yām pri-
thivī vāvridhāte ā yām hōtā yājati visvāvāram || 5 ||

I propitiate with oblations the divine, vigorous fire-divine, rapid as a horse. May you knowing our wishes, be a herald of our benevolent selfless works. He regulates Nature's bounties according to strict measures. ¹

Come, O fire-divine, rejoicing by your own paths, delighting in the alliance of Nature's bounties, roaring with your fury on the high places of the earth and threatening to consume all the woods and forests with your teeth like flames. ²

The worship advances; the sacred grass is strewn; the fire-divine is adored and made propitious as the ministrant priest. May you invoke the all-boon-bestowing parents,—heaven and earth—,of whose children, O fire-divine, you happen to be the youngest. ³

Wise men promptly generate Him (the fire-divine) at the initiation of sacrifice and make Him leader of the solemn worship. He is established as the Lord in the homes of people. He is delightful, sweet-spoken, and the observer of eternal laws. ⁴

The fire-divine, selected as the bearer of oblation, is established in the homes of worshippers. He presides over work and worship, and sustains them. He is the giver of all boons; Him heaven and earth extol, and Him the ministrant priests worship. ⁵

एते द्युम्नेनिर्विश्वमार्तिरन्त मन्त्रं ये वारं नर्या अतक्षन् ।
 प्र ये विश्विस्तिरन्त श्रोपमाणा आ ये मे अस्य दीर्घयङ्गतस्य ॥६॥
 नू त्वामम ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
 इषं स्तोतृभ्यो मघवद्भ्य आनव्युयं पात स्वस्तिभिः सदा नः ॥७॥

eté

dyumnébbhir víśvam átiranta mántram yé váraṃ náryā áta-
 kshan | prá yé víśas tiránta gróshamānā ā yé me asyā dí-
 dhayann ṛitāśya || 6 || nū tvām agna imahe vāsishṭhā īśā-
 nām sūno sabaso vāsūnām | īśhaṃ stotṛibhyo maghávad-
 bhya ānaḍ yūyám pāta svastibhiḥ sádā naḥ || 7 || 10 ||

(८) महर्षे सूक्तम्

(१-७) सप्तचन्माम्य सूक्तम् यैनावरविर्वसिष्ठ ऋषिः । भगिदेवता । विष्णु इन्द्रः ॥

१११ इन्द्रे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
 नरो हव्येभिरीळते सन्नाय आमिरग्र उपसामशोचि ॥१॥
 अयमु प्य सुमहौ अवेदि होता मन्द्रो मनुषो यज्ञो अग्निः ।
 वि भा अंकः सद्यज्ञः पृथिव्या कृष्णपविरोपधीभिर्ववले ॥२॥

8.

Indhé rájā sām aryó námobhir yásya prátikam áhutam
 ghṛiténa | náro havyébbhir ilate sabádha ágnír ágra ushā-
 sām aśoci || 1 || ayám u shyá sūmahāñ avedi hótā mandró
 mánusho yabhó agníḥ | ví bhā akah sasrijānāḥ prithivyām
 krishnāpavir óshadhibhir vavakshe || 2 ||

These brilliant men surpass everyone of us in glory, who with skill recite hymns to this highest divine power and also those who eagerly listen to these laudations, and abide by the holy statutes of Lord. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, Lord of treasures, that may you, without delay, bestow food upon your adorers and may you ever cherish us with blessings. 7

8

The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and invoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn. 1

This most mighty fire-divine has been acknowledged amongst men as the invoker, the giver of delight, and the most powerful. He spreads light over the earth; and whilst eagerly burning the plants with his teeth of flames, he leaves dark tracks behind him. 2

कया नो अग्ने वि वसः सुवृक्तिं कासु स्वधामृणवः शस्यमानः ।
कदा भवेम पतयः सुदत्र रायो वन्तारो दुष्टस्त्य साधोः ॥३॥

kāyā no agne vi
vasaḥ suvṛiktīm kām u svadhām ṛiṇavaḥ śasyāmānaḥ | kadā
bhavema pātayaḥ sudatra rāyo vantarō duṣṭāstya sādhoḥ

3

प्रप्रायमग्निर्भूतस्य शृण्वे वि यत्सूर्यो न रोचते बृहद्वाः ।
अभि यः पुरु पृत्ननासु तस्यो धुन्वानो देव्यो अतिथिः शुशोच ॥४॥
असृजित्वे आहवनानि भूरि भुवो विश्वेभिः सुमना अनीकैः ।
स्तुतभिदग्ने शृण्विणे शृण्वानः स्वयं वर्धस्व तन्वं सुजात ॥५॥

prā-prāyām agnir bharatāsya ṣṛiṇve vi yāt sūryo nā
rōcate bṛihād bhāḥ | abhi yāḥ pūrum pṛitanāsu tasthaū
dyutānō daivyo ātithiḥ śuśoca || 4 || āsann it tvē āhāvanāni
bhūri bhūvo viśvebhiḥ sumānā ānikaiḥ | stutāḥ cid agne
ṣṛiṇvishe ṣṛiṇānāḥ svayām vardhasva tanvām sujāta || 5 ||

इदं वचः शतसाः संसहस्रमुदमये जनिषीष्ट द्विवर्हीः ।
शं यस्ततोदुर्ध्वं आपये भवन्ति द्युमदमीवचात्नं रक्षोहा ॥६॥
नू त्वामम ईमहे वसिष्ठा ईशानं सूनो सहस्रो वर्त्तनाम् ।
इषं स्तोतृभ्यो भुधर्वद्वय आनक्षुयं पात स्वस्तिभिः सदा नः ॥७॥

idām vacaḥ śatasāḥ sāmsahasram ūd agnāye janishīṣṭa
dvibārḥāḥ śām yāt stotrībhya āpāye bhāvāti dyumād ami-
vacātanarḥ rakshohā || 6 || nū tvām agna īmahe — || 7 || 11 ||

How do you decorate our hymns, O fire-divine ? What power do you exert when glorified ? When, O bounteous Lord, shall we be the possessors of riches, and winners of precious wealth which none may snatch from us ? 3

This fire-divine is greatly celebrated by the institutor of the ceremony, when he shines like the sun with lofty splendour. He glorifies the brave in the struggle and shines in full refulgence as a heavenly guest. 4

Full many offerings have been presented to you, O fire-divine. With all your flames be propitious, and favourably listen to the invocations of the worshipper. Having been glorified, may you on your own magnify your person. 5

May my words that win a hundred and a thousand treasures, addressed with redoubled force to the fire-divine, become the source of conferring fame, of removing diseases, and of destroying evil forces. May they be the means of happiness, to the eulogists and their kinsmen. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, lord of treasures, that may you without delay bestow food upon your adorers, and may you ever cherish us with blessings. 7

(५) मधुसूतन

(१-५) मधुसूतनस्य सुतस्य मधुसूतननिर्मितः कविः । मधुसूतनः । मधुसूतनः ।

अबोधि जार उषसांमुपस्थादोता मन्द्रः कवितमः पावकः ।
 दधाति केतुमुभयस्य जन्तोर्द्वय्या देवेषु द्रविणं सुकृत्सु ॥१॥
 स सुकृत्सु वि दुरः पणीनां पुनानो अर्कं पुरुभोजसं नः ।
 होता मन्द्रो विशां दमूनास्तिरस्तमो ददशे राम्याणाम् ॥२॥

9.

Ābodhi jāra ushāsām upāsthād dhōtā mandrāḥ kavita
 mah pāvakāḥ | dādhati ketum ubhāyasya jantōr bhavyā
 devēṣhu draviṇam sukrītsu || 1 || sá sukrātur yó ví dūrah
 paṇinām punānó arkām purubhōjasam naḥ | hōtā mandrō
 viśām dāmūnās tirās tāmo dadṛśe rāmyāṇām || 2 ||

अमूरः कविरदितिर्विवस्वान्सुसंसन्मित्रो अतिथिः शिवो नः ।
 चित्रभानुरुषसां मात्येषां गर्भः प्रस्वः आ विवेश ॥३॥
 इत्येनो वो मनुषो युगेषु समनगा अशुचजातवेदाः ।
 सुसंदिशा भानुना यो विभाति प्रति गावः समिधानं बुधन्त ॥४॥

āmūrah

kavir āditir vivāsvān susamsān mitrō ātithiḥ śivō naḥ |
 citrābhānur ushāsām bhāty āgre 'pām gārbhah prasvā ā
 viveṣa || 3 || itēno vo mānuṣho yugēṣhu samanagā aśucaj
 jātāvedāḥ | susamdrīṣā bhānūnā yó vibhāti prāti gāvaḥ sam-
 idbhānām budhanta || 4 ||

He (the sun), who rises from the bosom of the dawn, is the consumer of beloved creatures, the invoker, the giver of delight, the wisest of the wise, and the purifier. He gives consciousness to both classes of beings, men and animals, oblations to Nature's bounties, and riches to the pious. 1

He is the sun, who is the accomplisher of great deeds, who forces open the doors of the dark fortresses and recovers for us the radiant source of light, bestowing nourishment to many. Verily, he is the invoker of Nature's bounties, and a giver of bliss. He is seen by all people dissipating the gloom of the nights. 2

He is unperplexed, far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity upon us, and wonderfully radiant. He shines before the dawns and further is the embryo of waters, and he enters into the nascent plants. 3

He, the fire-divinē, has been adored through human ages. He, the born-knower, gleams refulgent with his lovely lustre when engaged in a battle. The devotees wake to meet Him when enkindled at the altar. 4

अग्ने याहि दु॒त्यं॑ मा रि॒षभ्यो दे॒वाँ अ॒च्छा ब्र॒ह्म॒कृता॑ ग॒णेन॑ ।
 सर॒स्वती॑ म॒रुतो॑ अ॒श्विना॒पो यक्षि॑ दे॒वान्न॒धेया॑य वि॒श्वान् ॥५॥
 त्वान॑भे स॒मिधा॒नो वसि॑ष्ठो ज॒रूपं॑ ह॒न्यक्षि॑ रा॒ये पु॒रन्धि॑म् ।
 पु॒रु॒णी॒था जा॑तवे॒दो जर॑स्व यू॒यं पा॑त स्व॒स्तिमिः॑ सदा॑ नः ॥६॥

agne yāhi dūtyām mā rishabhyo
 devān āchā brahmakṛitā gaṇēna | sárasvatim marúto aśvi-
 nāpó yáksbi devān ratnadhēyāya víśvān | 5 || tvām agne
 samidhāno vásishṭho járūtham han yáksbi rāyé púramdhim |
 purunīthā jātavedo jarasva yūyám pāta — || 6 || 12 ||

(१०) इयानं सूक्तम्

(१-५) पञ्चम्यास्य सूक्तस्य देवायवर्षिर्वालिष्ठ ऋषिः । मन्त्रित्वता । त्रिपुरा ऋचः ॥

१११ उ॒षो न जा॒रः पृथु॑ पाजो॑ अ॒श्वेह॑र्वि॒शुत॑दी॒प्य॒च्छोशु॑चानः ।
 वृ॒षा हरिः॑ शु॒चिरा॑ मा॒ति भा॒सा धि॒यो हि॒न्वान॑ उ॒शती॑रजीगः ॥१॥
 स्व॒र्णं व॒स्तोरु॑प॒साम॑रोचि॒ यज्ञं॑ त॒न्वाना॑ उ॒शिजो॑ न भ॒न्म ।
 अ॒भिर्जन्मानि॑ दे॒व आ वि॑ वि॒द्वान्द्र॒व्यूतो॑ दे॒वया॒वा वनि॑ष्ठः ॥२॥

10.

Ushó ná járāḥ prithu pájo aśred dávidyutad dídyac
 chósucānaḥ | vṛishā hāriḥ śúcir ā bhāti bbāsā dhīyo hin-
 vāná uṣatīr ajīgah || 1 || svār ná vāstor uśhāsām aroci ya-
 jñam tanvāná ushjo ná mánma | agnir jānmani devā ā ví
 vidvān dravád dūtó devayāvā vānishṭhaḥ || 2 ||

O fire-divine, fail you not to go to Nature's bounties in your function as a messenger of them who are present here in the assembly of prayer. May you bring all the divinities, the divine speech, the divine vital powers, the pair of twin-divines and the waters so that they may bestow riches upon us. 5

O fire-divine, the celebrated sage when enkindling you, destroys the malignant. May you give us wealth in plenty. May you sing praise in choral song, O fully enlightened, and may you ever cherish us with blessings. 6

10

Like the lover of the dawn (the sun), he, the fire-divine, sends forth radiant, bright, resplendent, and extensive lustre. He, the showerer of blessings, the receiver (of oblations), shines in his splendour, encouraging holy works. He arouses people for new aspirations. 1

He, like the sun, shines, while morn is breaking and priests weave the sacrifice and repeat the praises. The munificent fire-divine, the messenger of Nature's bounties, the cognizer of their birth, proceeds to them, and hastens in various directions. 2

अच्छा गिरो मृतयो देवयन्तीरग्निं मिदमाणाः ।
 सुसंहर्षा सुप्रतीकं स्वर्गं हव्यवाहमरतिं मानुषाणाम् ॥३॥
 इन्द्रं नो अग्ने वसुभिः सजोषा रुद्रे रुद्रेभिरा वहा बृहन्तम् ।
 आदित्येभिरदिति विश्वजन्त्यां बृहस्पतिमृकभिर्विश्वारम् ॥४॥
 मन्द्रं होतारमुशिजो यविष्ठमग्निं विश ईळते अध्वरेषु ।
 स हि क्षपावी अर्भवद्रयीणामर्तन्द्रो दूतो यजयाय देवान् ॥५॥

āchā giro

matāyo devayāntīr agnīm yanti drāviṇam bhīkṣhamāṇāḥ |
 susaṁdṛīṣam supṛātikam svāṅcam havyavāham aratīm mā-
 nushāṇām || 3 || indram no agne vāsubhiḥ sajōshā rudrām
 rudrēbhir ā vahā bṛihāntam | ādityēbhir āditīm viśvājan-
 yām bṛihaspātin ṛikvabhir viśvāvāram || 4 || mandrām hōtā-
 ram uśijo yāvishṭham agnīm viśa īlate adhvarēṣhu | sā hi
 kṣhāpāvān ābhavad rayiṇām ātandro dūtō yajāthāya devān
 || 5 || १० ||

(११) पञ्चदशं सूक्तम्

(१-५) पञ्चमस्तस्य सूक्तस्य वैश्वकर्णिरितिह कृतिः । अग्निदेवता । विष्णुः पत्न्यः ।

११४७ मूर्हो अस्मिन्नुस्य प्रकेतो न ऋते त्वदमृता मादयन्ते ।
 आ विश्वेभिः सरथं याहि देवेभ्यो होता प्रथमः सदेह ॥१॥
 त्वामीळते अजिरं दुत्याय हविष्मन्तः सवमिन्मानुपासः ।
 यस्य देवेरासदो बहिरभेऽहान्यस्मे सुदिना भवन्ति ॥२॥

11

Māhān asy adhvarasya praketo nā ritē tvād amṛitā
 mādayante | ā viśvebhiḥ sarātham yahi devaīr ny āgne
 hōtā prathamāḥ sadehā || 1 || tvām īlate ajirām dūtyāya ha-
 viśhmantāḥ sādām īr mānushāsaḥ | yāsy devaīr āsado
 barhīr agnē 'hāny asmai sudīnā bhavanti || 2 ||

Our praises and holy hymns, soliciting riches, proceed to the fire-divine, who is full of splendour and of agreeable form, and is of graceful movement, the bearer of oblations, the ruler of men. 3

Joined with the cosmic vital powers, O fire-divine, bring hither the divine blessing of the resplendent sun, the cosmic vital elements, the benevolent mother infinity, the Lord of light, and universally honoured, the Lord preceptor. 4

Men eagerly implore at the sacred ceremonies the youthful fire-divine, the giver of delight, the invoker of Nature's bounties. He, the ruler of the night, has been a diligent envoy of the opulent institutors of sacrifices for the worship of divine powers. 5

11

Great are you, O fire-divine, the manifester of the solemnity; without you the immortal souls do not rejoice; come with all divine powers in one charoit, be established, O chief of divine powers, the ministrant priest. 1

Men offering oblations, ever solicit of you, O swift-going fire-divine, to undertake an envoy's duty. In whosoever's devotional heart you enshrine along with other divines, his days become prosperous. 2

त्रिक्षिदुक्तोः प्र चिकितुर्वसूनि त्वे अन्तर्दाशुषे मर्तीय ।
 मनुष्वदम् इह यक्षि देवान्भवां नो दूतो अभिशस्तिपावा ॥३॥
 अग्निर्गशे बृहता अध्वरस्याग्निर्विश्वस्य हविषः कृतस्य ।
 क्रतुं ह्यस्य वसवो जुषन्ताथा देवा दधिरे हव्यवाहम् ॥४॥
 अग्निं वह हविरद्याय देवानिन्द्रज्येष्ठस इह मादयन्ताम् ।
 इमं यज्ञं दिवि देवेषु धेहि यूयं पात स्वस्तिभिः सदा नः ॥५॥

trīṣ cid

aktóḥ prá cikitur vásūni tvé antár dāśūshe mártýāya | ma-
 nushvād agna ihā yakshi devān bhāvā no dūtó abhiṣasti-
 pāvā || 3 || agnir ize bṛiható adhvarásyāgnir víśvasya havi-
 shaḥ kṛtásya | krátum hy āsya vásavo juṣhántáthā devā
 dadhire havyavāham || 4 || āgne vaha havirádyāya devān
 índrajyeshthāsa ihā mādayantām | imāṃ yajñām divi devé-
 shu dbehi yūyám pāta — || 5 || ॥

(१२) आवां मृतम्

(१-३) दशस्याम्य मृतम् मेवापचयिर्वसिष्ठ ऋषिः । अग्निर्वेद्यः । विदुर्ऋक् ॥

४१५ अगन्म महा नमसा यविष्ठे यो दीदाय समिद्धः स्वे दुरोणे ।
 चित्रभानु रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यक्षम् ॥१॥
 स मग्ना विश्वा दुरितानि साह्वानमि एते दम् आ जातवेदाः ।
 स नो रक्षिषदुरितादवद्यादस्मान्पृणत उत नो मुघोनः ॥२॥
 त्वं वरुण उत मित्रो अग्नि त्वां वर्धन्ति मुतिभिर्वसिष्ठाः ।
 त्वे वसुं सुषण्णानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

12.

Āgama mahā nāmasā yāvisbṛham yó dīdāya sāmīd-
 dhaḥ své duroné | citrabhānum ródasī antár urvī svāhutam
 viśvataḥ pratyāñcam || 1 || sā mahná víśvā duritāni sāvān
 agnī sbṛtave dāma ā jātāvedāḥ | sā no rakshishad duritād
 avadyād asmān grīpatá utá no maghónaḥ || 2 || tvām vārūṇa
 utá mitró agne tvām vardhānti matibhir vásishthāḥ | tvé
 vāsu suṣaṇṇāni santu yūyám pāta — || 3 || ॥

O fire-divine, the priests offer you the treasures of homage three times a day for the benefit of the mortal worshipper. May you inspire the divine powers on this occasion, as you have been inspiring them for mankind from the earliest times. May you be our messenger, and guard us from malignity. 3

Fire-divine presides over the solemn worship. He is the lord of every consecrated gift presented. All other life-giving divine powers act in consonance with his functions, and therefore, they make him the bearer of the offering. 4

O fire-divine, bring the divine powers to taste our offerings; may they, of whom the resplendent sun is the chief, be delighted on this occasion. May you convey this worship to the divines in celestial region, and do cherish us ever more with blessings. 5

12

Let us approach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees, and who shines with wondrous light between wide heaven and earth; when piously invoked, He appears to be coming to us from every quarter. 1

May that adorable Lord, who by His greatness is the overcomer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace. 2

O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings. 3

(११) प्रथमोऽंशं सूक्तम्

(१-३) तृचम्यास्य सूक्तस्य वैश्वानराग्निरसिद्ध क्रतिः । वैश्वानरोऽग्निर्वैवता । विष्टुप् छन्दः ॥

१११० प्रामये विश्वशुचै धियन्धेऽसुरग्नौ मन्म धीतिं भरध्वम् ।
 भरे हविर्न वृहिर्षि प्रीणानो वैश्वानराय यतये मतिनाम् ॥१॥
 त्वमग्ने शोचिषा शोशुचान् आ रोदसी अपृणा जायमानः ।
 त्वं देवो अभिशस्तेरमुषो वैश्वानर जातवेदो महित्वा ॥२॥
 जानो यदग्ने भुवना व्यस्यः पशून् गोषा इर्यः परिष्मा ।
 वैश्वानर ब्रह्मणे विन्द गातुं युयं पात स्वस्तिभिः सदा नः ॥३॥

13.

Prāgnāya viṣvaśūce dhiyamdhé 'suraghnó mānma dhi-
 tim bharadhwam | bhāre havír ná barhīshi prīṇāno vaiśvā-
 narāya yātaye matinām || 1 || tvām agne śocīśhā śośucāna
 ā ródasī aprīṇā jāyamānaḥ | tvām devāñ abhiśaster amuñco
 vaiśvānara jātavedo mahitvá || 2 || jātó yád agne bhúvanā
 vy ákhyah paśún ná gopā iryah párijmā | vaiśvānara bráh-
 maṇe vinda gātúm yūyām pāta — || 3 || 16 ||

(१४) चतुर्थोऽंशं सूक्तम्

(१-३) तृचम्यास्य सूक्तस्य वैश्वानराग्निरसिद्ध क्रतिः । अग्निर्वैवता । (१) प्रथमोऽंशं सूक्ती, (२-३)

द्वितीयाद्वितीयांशं विष्टुप् छन्दस्ती ॥

११४० समिधा जातवेदसे देवाय देवहृतिभिः ।
 हविर्भिः शुक्रशोचिषे नमस्विनो वयं दाशेमाग्रये ॥१॥

14

Samīdhā jātavedase devāya devāhūtibhiḥ | havīrbhiḥ
 śukraśocīshe namasvīno vayam dāṣemāgrāye || 1 ||

Offer praise and worship to adorable Lord, the enlightener of all, the inspirer of pious thoughts, and the destroyer of the evil intentions. Propitiating Him, in my inner consciousness, I now offer the oblation, my worldly gains, to the universal Lord, the inspirer of intellectual pursuits. 1

O adorable Lord, with your radiant lustre, you fill the heaven and earth. O universally revered Lord, the source of material and spiritual wealth, as soon as revealed, you, with your power set free the divine powers from the curse that binds them. 2

When you are manifested, O resplendent Lord, you look on all creatures like a watchful herdsman, moving round his cattle. O universally adored Lord, may you indicate to us the right way of praying. May you cherish us ever with blessings. 3

Let us with reverence and dedication serve the effulgent and adorable Lord. Let us offer devotion to Him, the all-knowing, while we invoke Nature's bounties. 1

वयं ते जमे समिधा विधेम वयं दाशेम सुष्टुती यजत्र ।
 वयं घृतेनाध्वस्य होतॄयं देव हविषा भद्रशीचे ॥१॥
 आ नो देवेभिरुप देवहृतिमग्ने याहि वर्षदृतिं जुषाणः ।
 तुभ्यं देवाय दाशतः स्याम यूयं पात स्वन्तिभिः सदा नः ॥३॥

vayám

te agne samídhā vidhema vayám dāśema susṣṭutī yajatra |
 vayám ghṛiténādhvarasya hotar, vayám deva havishā bhad-
 raśoce ॥ १ ॥ á no devébhīr ūpa devābūtim āgne yāhī vā-
 shaṭkṛitīm jushāṇāḥ | túbhyaṁ devāya dāśataḥ syāma yū-
 yām pāta — ॥ ३ ॥ १७ ॥

(१५) पञ्चमं सूक्तम्

(१-१५) पञ्चमं सूक्तम् । यथावच्छिन्नं कविः । अग्निदेवता । गापथी छन्दः ।

१८८॥ उपसथाय मीळहुप आस्ये जुहुता हविः । यो नो नेदिषुमार्षम् ॥१॥
 यः पश्य चर्षणीरभि निपसादु दमेदमे । कविर्गृहपतिर्धुवा ॥२॥

Upasādyāya mīluṣha āsyē juhutā havīḥ | yó no nēdi-
 śṭham āpyam ॥ १ ॥ yāḥ pāṇca carṣaṇīr abhī nishasāda
 dāme-dame | kavīr grīhāpatir yuvā ॥ २ ॥

May we serve you with dedication. May we offer you, O adorable Lord, pious praises. May we, O ministrant of the cosmic sacrifice, offer loving devotion to you, as butter to fire. O divine Lord, possessor of auspicious lustre, may we worship you with oblations. 2

Come to our invoking, O adorable Lord, with Nature's bounties, propitiated by the offerings sanctified by VASAT. May we completely surrender our ego to you, O divine Lord. May you ever cherish us with blessings. 3

15

Offer homage to the ever present adorable Lord, the showerer of blessings. Offer it to Him directly as He is available in our close proximity. 1

He is youthful, wise and master of the house. He abides with all, in every home, with people belonging to any of the five classes. 2

स नो वेदो अमात्यमग्नी रक्षतु विश्वतः । उतासान्पात्वहसः ॥३॥
 नवुं नु स्तोममुमये दिवः स्येनाय जीजनम् । वस्वः कुविहनाति नः ॥४॥
 स्पार्हा यस्य श्रियो दृशे रुचिर्विरवतो यथा । अग्ने यज्ञस्य शोचतः ॥५॥

sá no védo amá-
 tyam agní rakehatu visvátaḥ | utasmán pātv ānhasaḥ || 3 ||
 návaṃ nú stómaṃ agnáyē divaḥ syenāya jījanam | vāsavaḥ
 kuvíḍ vanāti naḥ || 4 || sparhá yásya śrīyo drisé rayīr virá-
 vato yatha | agre yajñāsya śócataḥ || 5 || 10

॥१॥ सेमां वेतु वर्षाश्रुतिमुग्निं जुषत नो गिरः । यजिष्ठो हव्यवाहनः ॥६॥
 नि त्वा नक्ष्य विस्पते द्युमन्तं देव धीमहि । सुवीरमस जाहुत ॥७॥
 क्षपं दृक्षन् दृदिहि स्वग्नयस्त्वया वयम् । सुवीरस्त्वमस्मयुः ॥८॥
 उप त्वा सातये नरो विप्रांसो यन्ति धीतिभिः । उपाक्षरा सहस्रिणी ॥९॥
 अग्नी रक्षसि सेधति शुक्रशोचिरमर्त्यः । शुचिः पावक ईक्ष्य ॥१०॥

sémām vetu vāśaṣṭkṛitīm agnīr juṣhata no girāḥ | yá-
 jishṭho havyavāhanaḥ || 6 || ní tvā nakshya viṣpate dyumán-
 taṃ deva dhīmahi | suvīraṃ agna āhuta || 7 || kṣhāpa usraṣ
 ca didiḥi svagnāyas tváyā vayām | suvīras tvān asmayuḥ
 | 8 || ūpa tvā satāye náro viprāso yanti dhītībhiḥ | ūpā-
 kṣharā sahasrīṇī || 9 || agní rākṣhānsi sedhati śukráśocir
 āmartyaḥ | śūcīḥ pāvaka īḍyaḥ || 10 || 12

May He guard our wealth and family from all sides May
He deliver us from iniquity. 3

May the fire-divine, falcon of the sky to whom I address
this new hymn, bestow upon us ample wealth. 4

Whose enviable glories, when he brightens in front of the
sacrifice, are pleasing to see. like the riches of a man
having worthy offspring. 5

May that most adorable Lord, the bearer of oblations,
accept with VASAT our offering, gratified by our
praises. 6

O the approachable, the protector of people, the divine,
the adorable, the invoked of all, we enshrine you, the
resplendent, the rightly glorified, in our hearts. 7

Shine you forth, night and day; so that through you we
are well-provided with sacred lights. May you be friendly
to us, and be righteously praised. 8

Wise men approach you with sacred works for the acquire-
ment of riches. Perpetually thousandfold praises are
addressed to you. 9

May the bright, radiant, immortal, with refulgent glow,
adorable Lord, drive off wickedness from us. 10

११०० स नो राधांस्या भूरजानः सहसो यहो । भर्गश्च दानु वार्यम् ॥११॥
 त्वमीमं वीरवृषदो देवश्च सविता भर्गः । दितिश्च दाति वार्यम् ॥१२॥
 अमे रक्षा णो अंहंसः प्रति ष्म देव रीपतः । तपिष्ठैरजरो दह ॥१३॥
 अधा मही न आयस्यनांघ्र्यो नृपितये । पूर्ववा शतसुजिः ॥१४॥
 त्वं नः पाहंहंसो दोषावस्तरघायुतः । दिवा नक्तमदाम्य ॥१५॥

sá no rádhānsy ā bharésānaḥ sahaso yabo | bhāgaś ca
 dānu vāryam || 11 || tvām agne vīravād yāso devāś ca sa-
 vitā bhāgaḥ | ditiś ca dāti vāryam || 12 || āgne rākṣhā no
 āśhasaḥ prāti śhma deva rīshataḥ | tāpishṭhāir ajāro dāha
 || 13 || ādhā mahī na āyasy ānādhrishṭo nrīpitaye | pūr bhavā
 śatābhujih || 14 || tvām naḥ pāhy āśhaso dōśhāvastar aghā-
 yatāḥ | divā nāktam adābhya || 15 || २० ||

(१६) पौडग सूक्तम्

(१-१२) दानुसर्चाम्याम् सुतस्य मन्त्रावर्तनिर्दिष्ट प्रपि । अग्निर्देवता । शगायः (विषमर्चं
 दहती सधर्चा सतोद्दती) इन्द्रः ॥

११०१ एना वो अग्निं नमसोर्जो नपातमा हुवे ।
 प्रियं चेतिष्ठमरुति स्वध्वरं विश्वस्य दुतममृतम् ॥१॥
 स योजते अरुपा विश्वभोजसा स दुद्रवत्स्वाहुतः ।
 सुब्रह्मा युज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥२॥

16.

Enā vo agnīm nāmasorjō nāpātam ā huve | priyām cé-
 tishṭham aratim svadbharām vīśvasya dūtām amṛitam || 1 ||
 sā yojate arushā vīśvābhajasā sā dudravat svāhutaḥ | su-
 brāhmā yajñāḥ suśānū vāsūnām devām rādho jānānām || 2 ||

O source of strength, the supreme Lord of all, please bestow abundant riches upon us. May the gracious Lord give us choicest wealth. 11

May you, O adorable Lord, give us illustrious children. May the divine creator, the gracious Lord, and the mother infinity, give us wealth. 12

Preserve us, O adorable Lord, from iniquity. O eternal Lord, exempt us from decay, and consume our enmity with your blazing flames. 13

May you, O irresistible, be to us, for the protection of our posterity, like the vast, spacious iron-forts, with hundreds of walls. 14

O infallible Lord, dispeller of darkness, preserve us night and day from iniquity, and from the malevolent. 15

16

I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and the immortal messenger of all. 1

May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly. May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds. 2

उदस्य शोचिरस्वादाजुह्वानस्य मीळहुपः ।
 उद्धमासौ अरुघासौ दिविस्पृशः सममिर्मिन्धते नरः ॥३॥
 तं त्वा दृतं कृष्महे यशस्तमं देवौ आ वीतये वह ।
 विश्वा सूनो सहसो मर्तभोर्जना रास्व तयस्त्वमेहे ॥४॥
 त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे ।
 त्वं पोता विश्ववार प्रवेत्ता यक्षि वेपि च वार्यम् ॥५॥
 कृधि रत्नं यजमानाय सुक्रतो त्वं हि रत्नधा असि ।
 आ नं क्रते दिशीहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥६॥

úd asya śocīr asthād ājuhvānasya mīlhubhah | úd dhūmāso
 arushāso divisprīṣaḥ sām agnīm indhate nāraḥ || 3 || tām
 tvā dūtām kṛiṇmahe yaśāstamam devāñ ā vītāye vaba | viśvā
 sūno sahaso martabhojanā rāsva tād yāt tvēmahe || 4 ||
 tvām agne gṛihāpatī tvām hōtā no adhvaré | tvām pōtā
 viśvavāra prācetā yākshi vēshi ca vāryam || 5 || kṛidhī rā-
 tnam yājamānāya sukrato tvām hī ratnadbhā āsi | ā na ritē
 śiṣhi viśvam ritvijam suśāṁso yaś ca dākshate || 6 || १ ||

०२२०

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
 युन्तारो ये मघवानो जनानामुर्वान्दयन्तु गोनाम् ॥७॥
 येषामिष्ठा घृतहस्ता दुरोण औ अपि प्रातः निषीदति ।
 तौस्त्रायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥८॥

tvé agne svāhuta priyāsaḥ santu sūrayaḥ | yantāro yé
 maghāvāno jānānām ūrvān dāyanta gōnām || 7 || yéśhām
 īlā ghrītābastā duroṇā āñ āpi prātā nishīdati | tāñs trāya-
 sva sahasya druhó nidó yāchā naḥ śarma dīrghaśrūt || 8 ||

The radiant glory of that bountiful and much invoked Lord rises up, as the red-coloured smoke-clouds reach and touch the sky, when men kindle fire-ritual. 3

We make you our most renowned messenger; may you bring Nature's bounties to share the homage. May you bestow upon us, O source of strength, all human blessings, for which we pray you. 4

O fire-divine you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. May you convey the oblations to other bounties and also enjoy yourself. 5

O inspirer of noble deeds, bestow riches upon the institutor of the solemnity, for, verily, you are the bestower of treasures. May you inspire, with zeal, each priest at his solemn rite who is virtuous and skilled in singing praises. 6

O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts. 7

O strength-bestowing adorable Lord, protect from the oppressors and the revilers, those in whose houses wisdom,—butter-handed (sweetened with faith)— is honoured May you grant us happiness, far and long renowned. 8

स मन्द्रवा च जिह्वा वह्निरासा विदुष्टरः ।
 अग्ने रयि मघवद्भ्यो न आ वह हव्यदाति च सुदय ॥९॥
 ये राधांसि ददुत्यभ्या मघा कामेन श्रवसो मूहः ।
 तौ अंहसः पिप्रहि पृथुभिर्द्रु शतं पुभिर्यविष्ठ ॥१०॥
 देवो वो द्रविणोदाः पूर्णा विवष्ट्यासिचम् ।
 उदा सिञ्चध्वसुपं वा पृणध्वमादिहो देव ओहते ॥११॥
 तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृष्वत ।
 दधाति रत्नं विधते सुवीर्यमभिर्जनाय दाशुपे ॥१२॥

sá mandráyā ca jihvayā váhñir āsā vidúṣṭarah | ágne ra-
 yīm maghávadbhya na á vaha havyádātim ca sūdaya ॥ 9 ॥
 yé rádhānsi dádaty áṣṟyā maghā kāmēna śrávaso mahāḥ |
 tāñ āñhasaḥ piprihi partrībhish tvām śatām pūrbhīr yavi-
 śṭhya ॥ 10 ॥ devó vo dravinodāḥ pūrṇām vivashty āśicam |
 úd vā siñcādhvam úpa vā pṛṇadhvam ād id vo devā ohate
 ॥ 11 ॥ tām bótāram adhvarāsya pracetasaṁ váhñim devā
 akrīṣvata | dádhāti rātnaṁ vidhaté suvīryam agnīr jānāya
 dāśuṣhe ॥ 12 ॥ २२ ॥

(१०) समदसं सुकम्

(१-७) मन्त्रसंख्यास्य सूक्तस्य धेनुवक्त्रनिर्दिष्टा अपिः । यद्विदेवता । द्विपदा विदुष्टः ।

११११ अग्ने भवे सुपमिधा समिद्ध उत वह्निर्विवा वि स्तृषीताम् ।
 उत ह्यार उशीर्वि श्रयन्तामुत देवा उशत आ वह्निह ॥१॥
 अग्ने वीहि हविषा यक्षि देवान्स्वध्वरा कृणुहि जातवेदः ।
 स्वध्वरा करति जातवेदा यक्षिष्वी अमृतांन्विप्रयक्ष ॥२॥

17.

Ágne bháva sushamídhā sámiddha utá barhīr urviyā
 ví śtrīpītām utá dvāra uśatīr ví śrayantām utá devāñ
 uśatā ā vahnī ॥ 1 ॥ ágne vīhī havishā yákshi devān sva-
 dhvarā kṛiṇuhi jātavedaḥ svadhvarā karati jātavedā
 yákshad devāñ amṛtān pipráyac ca ॥ 2 ॥

He is definitely wiser and the acceptor of homage, in the same manner as the fire licks oblation with its graceful tongue of flame. May you bring riches, O adorable Lord, to the liberal in offerings, and encourage the offerings of material wealth. 9

O most youthful Lord, with your helpful means protect from iniquity, and grant hundreds of cities to them, who, moved by the desire of great fame, provide plenteous means of transport. 10

The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature's bounties. 11

The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains. 12

17

O fire-divine, may you be kindled with appropriate fuel of devotion. Let the soft grass of tender love be scattered round you. 1

Let the doors of devotees' hearts be thrown open. May you bring hither the blessings of Nature's bounties. 2

वंस्व विश्वा वार्याणि प्रचेतः सत्या भवन्त्वाशिषो नो अय ।
त्वामु ते दधिरे हव्यवाहं देवासो अम ऊर्ज आ नपातम् ॥३॥
ते ते देवाय दाशतः स्याम महो नो रजा वि दध हयानः ॥४॥

vānsva vīśvā vār-

yāni pracetaḥ satyā bhavantv aśśno no adyā tvām u
té dadhirc havyavāham devāso agna ūrjā ā nāpātam ॥ 3 ॥
té te devāya dāśataḥ syāma mahó no rátñā ví dadha iyā-
nāḥ ॥ 4 ॥ २३ ॥

[अथ विश्वोऽनुवाकः ॥]

(१८) अष्टमोऽनुवाकः

(१-२५) पञ्चविंशत्यनुवाकस्य सप्तम्यं वैश्वदेवविंशतिः कृतिः । (१-२१) पञ्चविंशत्यनुवाकस्य
(२२-२५) द्वाविंशत्यनुवाकस्य वैश्वदेवस्य सुदशोऽनुवाकः । विदुः ७-२३ ।

॥२५॥ त्वे ह यत्पितरंभिन्न इन्द्र विश्वा वामा जरितारो अस्मन्व ।
त्वे गवः सुदुघास्त्वे ह्यश्वास्त्वे वसु देवयते वनिष्ठः ॥१॥
राजं हि जनिभिः सेव्येवावु युभिरभि विदुष्कविः सन् ।
पिशा गिरो मघवन्नोभिरर्थस्त्वायतः शिशिहि शये अस्मान् ॥२॥
इमा उ त्वा पस्पृधानासो अत्र मन्द्रा गिरो देवयन्तीरुप स्युः ।
अर्वाची ते पथ्या राय एतु स्याम ते सुमताविन्द्र शर्मन् ॥३॥

18.

Tvé ha yát pitáraṣ cin na indra vīśvā vāmā jaritāro
āsanvan | tvé gāvah sudūghās tvé hy aśvās tvām vāsu de-
vayaté vānishṭbah ॥ 1 ॥ rājeva hi jānibhiḥ kśéshy evāva
dyūbbhir abhi vidūsh kavīḥ sán | piśā gīro maghavan gó-
bbhir aśvāis tvāyatāḥ śiśīhi rāyē asmān ॥ 2 ॥ imā u tvā pa-
spṛidbhānāso ātra mandrá gīro devayāntir ūpa sthuh | arvāci
te pathyā rāyā etu syāma te sumatāv indra śārman ॥ 3 ॥

O omniscient, adorable Lord, may you honour divine powers by our homage, and may they be well-pleased by the cosmic benevolent sacrifice. 3

The omniscient Lord is pleased to perform splendid acts of cosmic sacrificial order and keep immortal divine powers well-pleased. 4

18

O resplendent Lord, our forefathers, glorifying you, have obtained all desirable riches. It is through your blessing that instincts of wisdom are easily milked, and vital powers are yoked. You are the liberal donor of wealth to the devotees. 1

O bounteous wise Lord, you dwell with your glories like a prince among his people. May you honour our praises by the award of gold, kine and horses and lead us, your humble servants, to the path of riches. 2

These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care. 3

धेनुं न त्वां सुयवसे दुदुक्षन्नुप ब्रह्माणि ससृजे वसिष्ठः ।
 त्वामिन्मे गोपतिं विश्वं आहा न इन्द्रः सुमतिं गुन्वच्छ ॥५॥
 अणीमि चित्पन्नना सुदास इन्द्रो गायान्वकृणोत्सुपारा ।
 शधन्तं शिम्यमुचयस्य नद्यः शपुं सिन्धूनामकृणोदशस्तीः ॥६॥

dhenūṃ ná tvā sūyāvase dūdukshann ūpa brāhmāṇi sasrije
 vāsishthah | tvām in me gōpatim vīśva ahā na indrah su-
 matim gantv ācha || 4 || arṇāṃsi cit papratbhānā sudāsa in-
 dro gādhāny akṛiṇot supārā | śardhantam śimyum ucātha-
 sya nāvyah śāpam sindhūnām akṛiṇod āsastiḥ || 5 || 24 ||

॥५॥

पुरोडा इत्तुर्वशो यक्षुरासीदाये मत्स्यासो निर्दिता अपीव ।
 श्रुष्टिं चक्रुर्ध्रगवो द्रुह्यवश्च सखा सखायमतर्द्धिपूर्वोः ॥६॥
 आ पक्थासो भक्षन्सो भनन्तल्लिनासो विषाणिनः शिवासः ।
 आ योजनयत्सधमा आर्यस्य गव्या तृत्सुभ्यो अजगन्पुधा नून ॥७॥
 दुराध्योऽदितिं सेवयन्तोऽचेतसो वि जग्गुभ्रे परुष्णीम् ।
 मृह्णाविज्यन्पृथिवीं पत्यमानः पशुष्कविरशायन्पत्यमानः ॥८॥

purōḍā it turvāśo yākshur āsīd rāyē mātśyāso nāsitā
 āpīva | śruṣṭīm cakrur bhrīgavo druhyaṅvaś ca sākḥā śā-
 khāyam atarad vīśhūcoh || 6 || ā pakthāso bhalānāśo bha-
 nantālīnāśo viśhāṇīnaḥ śivāśah | ā yō 'nayat sadhamā ārya-
 sya gavyā trīṭsubhyo ajagan yudhā nṛiṇ || 7 || durādhyo
 āditim srevāyanto 'cetāśo vī jagribhre pārushṇim | mahnāvī-
 vyak pṛithivīm pātyamānaḥ paśūśh kavīr aśayac cāyamānaḥ
 || 8 ||

Seeking to find truth, the celebrated sage pours forth his prayers to you like a herdsman trying to milk the milch cow at the pasture. All people proclaim you the Lord of wisdom. May you be present to bless the prayers we offer. 4

The adorable Lord makes the well-known deep waters shallow and thus fordable for His faithful devotee. Being unable to go across the waters, the infidel, the unbeliever in the divine hymn, stays over there to curse the fury of the river. 5

He, diligent in cosmic sacrifice, has been considerate from the very beginning, glorious and approachable. He goes to humble devotees to give prosperity like fishes urged by hunger. The men of mature wisdom and subduers of law-breaker listen to him attentively. As a friend He rescues a true friend among two men of different aptitudes. 6

All those who prepare the oblation, those who pronounce auspicious words, those who do not need any penance, those who bear torches, and those who bestow happiness, glorify that resplendent Lord, who for restoring cows (the lost wisdom) of persons of nobility from the plunderers, kills the enemies in battle. 7

The ill-disposed stupid men while crossing a crooked river, break down its banks, and the sage, yet maturing in experience, falls as a victim and sleeps to death. Great is the Lord who pervades this earth ! 8

ईयूर्यं न न्यूर्यं परंष्पीमाशुश्चनेदमिपित्वं जंगाम ।
 सुदास इन्द्रः पुत्रकौं अमित्रानरन्धयन्नानुये परिवाचः ॥९॥
 ईयुर्गात्रे न सर्वसादगोपा ययाकृतमभि मित्रं चितासः ।
 पृथिगावः पृथिनिप्रेषितासः श्रुष्टिं चक्रुर्नियुतो रन्तयश्च ॥१०॥
 ॥९॥ एकं च यो विंशतिं च श्रवत्सा वैकुण्ठयोर्जनाज्जा न्यस्तः ।
 दुस्सो न सद्यिनि शिशाति यहिः शूरः सर्गमरुणादिन्द्र एषाम् ॥११॥

īyūr ārtham nā nyarthām pārushpīm āsus canéd abli
 pitvām jagāma | sudāsa indrah sūtākāu amītran ārandhayan
 mānushe vādhrivācah || 9 || īyūr gāvo nā yāvasād āgopā
 yatbākṛitām abhi mitrām citāsaḥ | pṛiṣṇigāvaḥ pṛiṣṇinipre-
 shitā aḥ pṛuṣhītīm cakrur niyūta rāntayaś ca || 10 || ॥ ९ ॥

ēkaṁ ca yō viṁśatiṁ ca śravasyā vaikūṇṭhāyor jānān
 rājā ny āstah | dasm' nē sādman nī śiśāti barhiḥ śūrah
 sārgam akriṇod indra eshām || 11 ||

अथ श्रुतं कवयं बृहस्पत्स्वनुं द्रुपुं नि वृणुग्वज्रबाहुः ।
 वृणाना अत्र सुत्याय सुत्ये त्वयन्तो ये अमदुञ्जनुं त्वा ॥१२॥
 वि सुयो विश्वा रंहितान्येषामिन्द्रः पुरः सहसा सप्त दर्दः ।
 ज्यानवस्य तत्सवे गर्ग मृगजेष्मं पुरुं विदये मृगवाचम् ॥१३॥
 नि गुव्यवोऽर्जवो द्रुग्वश्च पृष्टिः शता सुष्ठुपुः षट् सहस्रा ।
 पृष्टिर्विरातो अधि षट् द्वुवोयु विश्वेदिन्द्रस्य वीर्यं कृतानि ॥१४॥

ādha śrutām kavāśham
 vṛiddhām apsv ānu drubhyūm nī vṛiṇag vājrabāhuḥ | vṛi-
 ṇānā ātra sakhyāya sakhyām tvāyānto yē āmadann ānu tvā
 || 12 || vī sadyō viśvā dṛiṇbitāny eshām indrah pūrah sā-
 hasā sapta dardah | vy ānavasya tritsave gāyam bhag jē-
 shma pūram vidāthe mṛidhrāvācam || 13 || nī gavyāvō 'navo
 drubhyāvaś ca śhaṣṭiḥ ṣaṭā sushupuh śhaṭ sahasrā | śha-
 ṣṭiḥ vīrāso ādhi śhaṭ dvuoyā viśv d indrasya vīryā kṛi-
 tāni || 14 ||

May we attain the wealth, the meaningful prosperity. Let us move quickly to the winding stream and obtain the obtainable. The resplendent Lord helps the one who is a devoted servant but He does not care for the swiftly flying foes, the unmanly babblers. 9

They (the waves of waters) rush like cows unherded from the pastures, each aligning to each like a friend. They are as if driven by spotted steeds, and harnessed horses, sent down by cloud-bearing winds of the sky. 10

The resplendent sun, the brave, creates the cloud-bearing winds through lust of glory. The clouds burst out in torrent, as if slaying one-and-twenty of the men on the two banks of a winding stream, or just as a good-looking priest lops the sacred grass in the chamber of the fire ritual. 11

The bearer of bolt of justice blesses the learned preceptors, men of matured wisdom, and those who discard evil actions. Others also, who claim friendship with you, O Lord, and glorify you, preferring your friendship, enjoy your blessings. 12

Resplendent Lord, with his conquering power at once demolishes all the strongholds and their seven places of evil forces. He gives comforts to the fresh warriors in the battle-field of life. May we conquer the ill-speaking men in conflict. 13

The warriors of the sinful and unfriendly, intending to carry riches of the pious and virtuous devotees, perish in large numbers (sixty-six thousand, six hundred and sixty); such are the glorious deeds performed by the Lord 14

इन्द्रेणैते तृत्सवो वेविषाणा आपो न सृष्टा अधवन्त नीचीः ।
 दुर्मित्रासः प्रकलविन्मिमाना जुहुर्विश्वा नि भोजना सुदासे ॥१५॥
 अर्धं वीरस्य श्रुतपामनिन्द्र परा शर्धन्तं नुनुदे अभि क्षाम् ।
 इन्द्रो मन्थुं मन्थुम्यो मिमाय भेजे पुंयो वर्तन्ति पत्न्यमानः ॥१६॥
 आप्रेण चित्तहेकं चकार सिंघं चित्पेत्वेना जघान ।
 अव स्रक्तीर्विश्यवृश्चदिन्द्रः प्रायच्छद्विश्वा भोजना सुदासे ॥१७॥

indrenaitē trītsavo vévishāṇā āpo nā śriṣhṭā
 adhavanta nīciḥ | durmitrāsaḥ prakalaviṇmīmāṇā jahúr viś-
 vāni bhójanā sudāse || 15 || 26 ||

ardhām vīrasya śritapām anindrām parā śardhantaṁ
 nunude abhi kshām | indro manyúṁ manyumyò mīmāya
 bhejé pathó vartanti pátyamānaḥ || 16 || ādhrēṇa cit tād v
 ékaṁ cakāra sinhyāṁ cit pétvenā jaghāna | āva sraktīr ve-
 syāḥvriścad indraḥ prāyachad viśvā bhójanā sudāse || 17 ||

शर्धन्तो हि शर्ववो ररधुष्टे भेदस्य चिच्छर्धतो विन्दु रन्धिम ।
 मत्तो एनः स्तुवतो यः कृणोति तिग्मं तस्मिन्नि जहि वज्रमिन्द्र ॥१८॥
 आवदिन्द्रं यमुना तृत्सवश्च प्रात्र भेदं सर्वताता सुपापत् ।
 अजासश्च शिप्रवो यक्षवश्च बलिं क्षीर्षाणि जसुरश्व्यानि ॥१९॥
 न ते इन्द्र सुमतयो न रायः संचक्षे पूर्वा उपसो न नृनाः ।
 देवकं चिन्मान्यमानं जघन्याव त्मना बृहतः शम्बरं भेत् ॥२०॥

śāśvanto hī śātravo rāradbhūṣh ṭe bhedāsya cic chārdhato
 vinda rāndhim | mātāñ éna stuvató yāḥ kṛiṇóti tigamāṁ
 tāsmin ní jahi vājram indra || 18 || āvad indraṁ yamúnā
 trītsavaḥ ca prātra bhedām sarvátātā mushāyat | ajāsaḥ ca
 śigravo yākshavaḥ ca balim śrshāṇi jabhrur āśvyāni || 19 ||
 ná ta indra sumatāyo ná ráyaḥ saṁcākṣhe pūrvā ushāso
 ná nūtnāḥ | dévakam cin mānyamānāṁ jaghantbhāva tmānā
 bṛibatāḥ śambharam bhet || 20 || 27 ||

These assailing elements, under the Lord's careful guidance, come speeding like loose waters, rushing downward. The evils when in conflict with virtuous forces ultimately are defeated and abandon provisions to the virtuous devotees. 15

The resplendent Lord scatters over the earth the hostile, who denies our Lord's existence and who claims to be a rival of the Lord and who appropriates the oblation, meant for the presentation to the Lord. The Lord baffles the wrath of the wrathful enemy; and the foe advancing forward ultimately leaves the field and takes to flight. 16

The resplendent Lord may make a pauper capable of offering large donations. He may let a lion be killed by a goat. He may let one to cut the angles of the pillar with a needle. Such are His wonders; He gives all the spoils of evil persons to His pious devotees. 17

Numerous infidels of the Lord have been reduced to subjection. Even the fierce tendencies of violence come under his subjugation. May you hurl, O Lord, your sharp bolt of justice against him, who harms the devotee, that sings your glory. 18

Those, who abide by true order, and who fight to defend virtues, perform worship, and promote godly actions. The Lord, when he destroys turbulent actions in the struggle, the brilliant intellectuals, and the eloquent speakers, and divine powers cooperate in this sacred work. 19

O resplendent Lord, your favours, and your bounties, whether old or new, cannot be counted like the recurring dawns. You dispel darkness from lofty places even on your own accord; the darkness, which is supposed to be the offspring of the divine power. 20

॥१८॥ प्र ये गृहादममदुस्त्वाया पराशुरः शतपातुर्वसिष्ठः ।
 न ते भोजस्य सख्यं मृदन्ताधा मुरिभ्यः मुदिता व्युच्छान् ॥२१॥
 द्वे नमुर्विवर्तनः शने गोर्हा रथा वधूमन्ता सुदासः ।
 अर्हजमे पैजवनस्य दानं होतेव सद्य पर्यमि रेमन् ॥२२॥

prā yé grīhād amamadus tvāyā parāśuraḥ śatāyātur vā-
 sishtāha | nā te bhojasya sakhyāṁ mṛishantādhā sūribhyaḥ
 sudīna vy ūchhān || 21 || dvē nāptur devāvataḥ | saté gōr dvā
 rāthā vadbūmantā sudāsaḥ | ārhann agne paijavanāsya dā-
 nam hōteva sādma pāry emi rēman || 22 ||

चत्वारो मा पैजवनस्य दानाः स्मर्दिष्ठयः ह्युनिनो निरेके ।
 ऋज्जालो मा पृथिविष्ठाः सुदासस्तं कं तोकाय श्रवसे वहन्ति ॥२३॥
 यस्य श्रवो रोदसी अन्तरुदी शीर्ष्णेर्शीर्ष्णे विवभाजा विभक्ता ।
 ससेदिन्द्रो न श्रवतो गृणन्ति नि युध्यामधिमशिशदभीके ॥२४॥
 इमं नरो मरुतः सञ्चतानु दिवोदासं न पितरं सुदासः ।
 अविष्टना पैजवनस्य केतं दुणाशं श्रवमजरं दुवोयु ॥२५॥

catvāro mā pai-
 javanāsya dānāḥ smāddishtayaḥ kṛiṣanīno nireké | ṛijrāso
 mā prithivishṭhāḥ sudāsaś tokāṁ tokāya śrāvase vahanti
 || 23 || yāsya śrāvo rōdasi antār urvī śīrshṇé-śīrshṇe vi-
 babhājā vibhaktā | sapṭéd indram nā śravāto gṛiṇanti nī
 yudhyāmadhīm aśiṣād abhīke || 24 || imāṁ naro marutaḥ
 saṣcatānu divodāsaṁ nā pitāraṁ sudāsaḥ | aviṣṭanā paija-
 vanāsya kētam dūnāśaṁ śhramajarāṁ duvoyú || 25 || 25 ||

Neither the destroyers of hundreds of infidels, nor the noblest sages, who glorify you in every home, will neglect your friendship, O benefactor. So, may prosperous days dawn upon these pious devotees. 21

I move around the sacred altar in the chamber of ceremony, carrying the fire of the ritual, like the ministrant priest. I acknowledge my praises to the liberality of the kind-hearted devotees, the virtuous donors of two hundred cows, and two chariots driven by two mares. 22

These four trained horses, with trappings of gold, going steadily on a difficult road, strong-built on the earth, possessors of excellent and acceptable gifts, belong to noble and kind givers. They carry me and my son to obtain food and progeny. 23

The seven flowing rivers praise Him as if He were the radiant sun. His fame spreads through the spacious heaven and earth. Being munificent, He distributes wealth to every man of eminence. He destroys the war-monger in a close encounter. 24

Attend on him, O vital powers, as you have been attending on faithful servants of Lord divine. May you further the desire of vigorous person with favour and guard faithfully his lasting firm dominion. 25

(१९) एकमेवितं मन्त्र

(१-१९) एतन्मन्त्रं च त्वं मे वदस्विति श्रुतिः । इतो देवताः सिद्धुः पुनः ॥

॥१९॥

यस्तिन्मशृङ्गो वृषभो न भीम एकः कूटीक्याचयति प्र विश्वाः ।
 यः शशतो अदाशुषो गयस्य प्रयन्तासि सुधितराय देवः ॥१॥
 त्वं तु त्वदिन्द्र कुलमावः शुश्रूषमाणस्तन्वा समर्थे ।
 दासं यच्छुष्यं कुर्यवं न्यत्मा अरन्ध्र्य आर्जुनेयाय क्षिप्रं ॥२॥

19

Yās tigmāśṛiṅgo vṛishabhó ná bhímá ékaḥ kṛishṭīś cyā-
 vāyati prā víśvāḥ | yāḥ śāśvato adāśuṣho gáyasya prayan-
 tāsi śuśhrūṣamāṇas tanvā samaryé | dāsaṁ yāc chūshṇam
 kūyavaṁ ny āsmā ārandhaya arjuneyāya śikṣhaṇ || 2 ||

त्वं शृङ्गो वृषता वीतहन्त्रं प्रावो विश्वामिरूतिभिः सुदासम् ।
 प्र पौलकुत्सि त्रसदस्युमावः क्षेत्रताता वृषदत्तेषु पुरुष ॥२॥
 त्वं नृभिर्नृमणो देववीर्यो मूरीणि वृत्रा हर्यश्च हंसि ।
 त्वं नि दस्युं सुसुरिं धुनिं चास्तापयो दुर्मतये सुहन्तु ॥३॥
 त्वं च्यौन्नानि वज्रहस्तं तानि नवु यत्पुरो नवति च स्रष्टः ।
 निवेशनि शततमाविवेशिरहंश्च वदं नसुचिमुताहं ॥४॥

tvām

dhṛiṣhṇo dhṛiṣhatā vītāhavyaṁ prāvo víśvābhir ūtibhiḥ su-
 dāsaṁ | prā paúrukutsim trasādasyum āvaḥ kshétrasātā vṛi-
 trahátýeshu pūrum || 3 || tvām nṛbhir nṛmaṇo devávitau
 bhūriṇi vṛitrā haryaśva haṁsi | tvām ní dāsyum cūmurim
 dhūnim cāśvāpayo dabhítaye subāntu || 4 || táva cyautnāni
 vajrahasta tāni náva yát pūro navatīm ca sadyāḥ | nivé-
 śane śatatamāviveshir áhañ ca vṛitrām námucim utāhaṇ
 || 5 || 20 ||

Resplendent Lord is formidable as a sharp-horned bull. He single-handed activated all men. He confers his wealth on the presenter of frequent oblations but does not favour the faithless. 1

Aiding him with your own will, O resplendent Lord, you defend the man of discretion in the struggle of life. You subjugate infidels, exploiters and ill-natured, while you give their exploits to fair and honest persons. 2

Undaunted resplendent Lord, you protect, with all your assistance, the generous and the offerer of homage. You protect a man of discretion and of ripe wisdom in the struggle against any adversary, a person terror to the cruel. 3

O Lord of vigour, honoured by men, you, associated with the vital principles, wipe off numerous obstructions at work and worship offered to the divines. You put to sleep with the punitive justice the malignant, oppressor and the cruel on behalf of God-fearing devotees. 4

O wielder of the bolt of justice, when you hold your mighty powers, quickly crush ninety and nine strongholds of evil. You capture and punish even the remotest culprit, and put an end to evil forces, thus casting down the person clinging to malpractices. 5

१०१ मना ता ते इन्द्र भोजनानि रातहव्याय दाशुषे मुदासे ।
 वृष्णं ते हरी वृषणा युनग्मि व्यन्तु ब्रह्माणि पुरुषाकं वाजम् ॥६॥
 मा ते अस्यां संहसावन्परिष्टावधाय भूम हरिवः परादै ।
 त्रायस्व नोऽवकेभिर्वरुणैस्त्वं प्रियासः सुरिषु त्याम ॥७॥

sānā tā ta indra bhōjanāni 'rātāhavyāya dāśūshe su
 dāse | vṛiṣṇe te hārī vṛiṣṇā yunajmi vyāntu brāhmāṇi
 puruṣāka vājam || 6 || mā te asyām sahasāvan pariṣṭav
 aghāya bhūma harivah parādai | trāyasva no 'vrikébhir vā-
 rūṭhais tāva priyāsaḥ suriṣhu syāma || 7 ||

प्रियास इते मघवन्नभिष्टौ नरो मदम शरणे सखायः ।
 नि त्ववशं नि पादं शिश्रीषतिरिन्वाय शंस्यं करिष्यन् ॥८॥
 सखाभिषु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशासं उक्थ्या ।
 ये ते हवेभिर्वि पर्णीरदोऽश्नन्स्मान्पृणीष्व युज्याय तस्मै ॥९॥
 पुते स्तोमा नरां नृतम् तुभ्यमस्मद्रघो ददतो मघानि ।
 तेषामिन्द्र वृत्रहर्त्ये शिवो भूः सखा च शूरोऽविता च नृणाम् ॥१०॥
 नू इन्द्र शूरा स्त्वमान उती ब्रह्मजूतस्तन्वा वावृधस्व ।
 उप नो वाजान्मिमीक्षुः स्तीन्युप पात स्वस्तिभिः सदा नः ॥११॥

priyāsa it te ma-
 ghavann abhīṣṭau nāro madema śaraṇé sākṣayah | nī tur-
 vāṣam nī yādvam ṣiṣiḥy atithigvāya śānsyaṃ karishyān
 || 8 || sadyaś cin nū té maghavann abhīṣṭau nārāḥ śān-
 santy ukthagāsa ukthā | yé te hāvebhīr vī paṇīr ādāṣann
 asmān vṛiṇiṣiva yūjyāya tasmai || 9 || eté stómā narām nṛi-
 tama tūbhyam asmadryāñco dādato maghāni | téśhām indra
 vṛitrahātye śivo bhūḥ sākṣā ca śūro 'vitā ca nṛiṇām || 10 ||
 nū indra śūra stāvamāna ūtī brāhmajūtas tanvā vāvṛidha-
 sva | ūpa no vājān mīmīḥy ūpa stīn yūyām pāta —
 || 11 || 30 ||

O illustrious Lord, renowned are your infinite rewards, which you confer on the presenter of oblations, the liberal giver and the benefactor. May my prayers reach you at the earliest, as if carried by swift horses yoked to a carriage. Verily, you are most powerful. To you are all the prayers, addressed by me. 6

O powerful resplendent Lord, let us not be exposed on this sacred occasion of your worship to the cruelty of wicked persons. May you protect us with impregnable defences. May we be held dear among unassailing groups of the pious devotees. 7

O bounteous Lord, may we, the faithful friends of yours, whom you love, be in your refuge and be joyful under your protection. May you fulfil the aspirations of your devotee, dear as a guest, and ignore the oppressor and over-ambitious. 8

O bounteous Lord, pious devotees, skilled in reciting hymns, sing their songs to you for your adoration. May you select us also to join them, who by their homage to you, have become entitled to appropriate the riches of infidels. 9

O (the resplendent Lord) the chief conductor of sacred ceremonies, these praises of men, addressed to you, revert to us, and give us reward. Please be propitious to such men in conflicts against their enemies. May you be their friend, their hero and their protector. 10

O victorious, resplendent Lord, glorified on the present occasion, and propitiated by praise, may we experience your glory being enhanced and feel your personality strengthened for our protection. May you bestow upon us food and habitation; and may you ever cherish us with your blessings. 11

(२०) विष्णु एकाग्र

[२०] एतावन्ति वाच्यं यत्पुनः प्रोक्तं नित्यं ॥ इत्युक्तं ॥ इत्युक्तं ॥

३४ उग्रो जहौ वीर्यं त्वधावाशक्रियो नरो यत्करिष्यन् ।
 जग्मिर्बुधो नृपदर्शमवोन्निहता न इन्द्र एनसो मृषश्चित् ॥ १ ॥
 एन्ता वृषमिन्द्रः राघुवानः प्राचीन् वीरो जंतिरामृती ।
 क्ता मुदासे नह वा ३ लोकं दाता वसु मुहुरा दाशुषे भूत ॥ २ ॥

20

Ugrō jajñe vīryāya svadhāvān cakrir āpo nāryo yāt
 karishyān | jāgmir yūvā nṛishādanam āvobhis trātā na in-
 dra énaśo mahāś cit || 1 || hāntā vṛitram indrah āśāuvānah
 prāvīn nu vīro jaritāram ūtī | kārtā mudāse āha vā u lokām
 dātā vāsu mūhur ā dāśuśhe bhūt || 2 ||

उग्रो जज्ज्वा त्वधस्तमहा शूरः तत्रापाह् जनुपेमपाच्छः ।
 जग्मिर्बुधः धृतेनाः स्वोऽग्रा अग्रा विश्वं दात्रूपत्तं जघान ॥ ३ ॥
 उमे चिदिन्द्र रोदसी महित्वा पप्राथ तर्विपीमिस्तुविष्मः ।
 नि वृषमिन्द्रो हरिवाग्निमिधुन्तसमन्धसा मदेपु वा उवोच ॥ ४ ॥
 वृषो जजान वृषणं रणाथ तसु चित्तारी नरो ससूव ।
 प्र यः सैनानीरघ नृभ्यो अस्तीनः सत्वा गवेर्षणः स धृषणुः ॥ ५ ॥

yudhuno anarvā
 khajakṛt sanādvā pūrah satrāśhād janūshem āśhālhaḥ | vy-
 āsa indrah pṛitanaḥ svōjā ādhā viśvam śatrūyāntam ja-
 ghāna || 3 || ubhē cid indra rōdasi mahitvā paprātha tāvi-
 shibhis tuvishmaḥ | nī vājram indro hārivān mīmikshan
 sāmi āndhasā mādesha vā uvoca || 4 || vṛishā jajāna vṛisha-
 nam rāpāya tām u ein nāri nāryam sasūva | prā yāh se-
 nānīr ādha nṛibhyo āstīnāḥ sātva gavēśhanaḥ sā dhṛishṇūḥ
 || 5 || १ ||

The strong and powerful self is born in body for heroic deeds. He covets to come to human form and is the accomplisher of whatever act he undertakes to perform. He is ever youthful and investing the human body with his favours, he saves it from great transgression. 1

Augmenting his strength, he crushes the devil of ignorance. He defends his faithful dependents promptly with protection. He gives wide vision and opportunities to the noble associates and repeatedly confers riches to the presenter of fidelity. 2

He is a confirmed warrior, who turns not his back in the struggle. He is a combatant, engaged in tumults, a hero, victorious over evils from its inception. He is invincible, possessor of great vigour. The self scatters each and every evil that comes hostile to him. 3

O opulent self, you fully occupy, both the earth and heaven—body and mind of man, with your magnitude. With your energies, O soul, the controller of senses, brandishing your adamant will power, you take delight in sacred deeds, and share spiritual bliss. 4

The supreme Lord, the mighty as a father begets the lower self in a body, whilst the mother Nature brings him forth. The soul finally becomes a valiant warrior to put a fight against all conflicts. He is the benefactor of human complex and the leader of fighting forces within. He in the society of men becomes the conquerer, the leader, the lord, one with strength, a seeker of truth and remarkably bold. 5

११ नृ चित्स ओषते जनो न रेपन्मनो यो अस्य घोरमाविवासात् ।
 भक्ष्ये हन्ते दधते दुर्वीहि क्षयत्त राय क्रेतया क्रेतेजाः ॥६॥
 यदिन्द्र पूर्वं अपराय शिखन्त्युड्यायान्कनीयसो देष्णम् ।
 अमृत इत्पयीसीत दुरमा पिब चित्र्य भरा रयि नः ॥७॥
 यस्त हन्द्र प्रियो जनो ददाद्दसंजिरेके अद्रिवः सखा ते ।
 वयं ते अस्यां सुमतो धनिष्ठाः स्वाम वरुणे अमृते नृपीति ॥८॥

nó cit sá bhreshate jâno na reshan mâno yó asya gho-
 ram āvivāsāt | yajñān ya indre dādāte dūvānsi kshayat
 sá rāyā ritapā pitejāḥ || 6 yād indra pūrvo aparāya śi-
 kshanm āyaj jyāyān kāniyaso deshṇām | amṛta it pāry
 āsīta dūrām ā citra cītryam bhara rayīm naḥ || 7 || yās ta
 indra priyó jāno dādāśad āsan nireké adrivah sākha te |
 vayām te asyām sumatau dhaniṣṭhāḥ syāma vārūthe āghnato
 nṛpītau || 8 ||

पुष स्तोमो अचिक्रदुषां त उत स्तामुर्धघवन्नकपिष्ट ।
 रायस्त्वमो जरितारं त आगन्त्वमृक् शक्र यत् आ शक्रो नः ॥९॥
 स न हन्ते त्वयताया इये धास्त्वनां य ये मुचवानो जुनन्ति ।
 वस्वी पु ते जरित्रे अस्तु शक्तिर्युयं पात स्वस्तिमिः सदा नः ॥१०॥

eshā stómo acikradad vṛishā ta utā stāmūr
 maghavann akrapishta | rāyās kāmō jaritāraṁ ta āgan tvām
 aṅgā śakra vāsva ā sako naḥ || 9 || sá na indra tvāyatāyā
 ishē dhās tmānā ca yé maghāvāno junānti | vāsvi shú te
 jaritré astu śaktir yuyām pāta — || 10 || २ ||

Those who have the complete reliance in the formidable spirit of the supreme Self, neither falter nor suffer sorrow. The supreme Self, the protector of sacred rites, the source of sacrificial acts, bestows riches on him who offers praises and prayers with the spirit of dedication. 6

O wonderful, resplendent self, confer that wondrous wealth of wisdom to us, which the prior gives to the posterior, with which the elder wishes to help the younger; who lives far away separated. 7

May the man, who is dear to you, O resplendent self, O wielder of adamantine will power, pay tribute to you. May he remain in your friendship, who is assiduous in dedication. May we be best content under your favour—under the care of one, who harms not, but preserves us. 8

For your favour, O bounteous Self, this mighty hymn clamours and the chanter implores. The will of obtaining wisdom has seized your adorer. May you, therefore, O radiant, help us to our share of wealth of wisdom. 9

Enable us, O resplendent Self, to partake of the sustenance granted by you, or granted by other opulents unasked for. May your devotees have sufficient will and strength to chant your praises; may you and your divine forces ever cherish us with blessings. 10

(२१) अन्वितां तृणम्

(१-१०) सायंस्तस्य सुखस्य गेयमन्वितां तृणम् । इन्द्रो वेत्ता । विदुः पन्थाः ३

२११ जत्सांवि वेप गोर्गजीकमन्धो न्यस्मिन्दिन्द्रो जनुषेमुषोच ।
 योर्वायसि त्वा हर्यश्च यक्षेर्वोषा नुः स्तोममन्वसे मदेषु ॥१॥
 प्र यन्ति यज्ञं विपयन्ति गृहिः सेमिमाद्यो विवधे पुपत्वाचः ।
 नृत् सिक्नन्ते द्वास्तो गुनादा दुरज्यक्षो वृषणो नृपायः ॥२॥

21.

Asāvi devām gōrjīkam andho ny āsminn indro janū-
 shem uvoca | bōdhamasi tvā haryasva yajñān bōdhā na
 stōmam āndhaso mādeshu || 1 || prā yanti yajñām vipáyanti
 bārhiḥ somamādo vidātō dudhravācaḥ | ny ū bhriyante
 yasāso grībhād ā dūrājyakhō vṛṣaṇo nṛishācaḥ || 2 ||

त्वमिन्द्र सवितृवा जपस्तुः परिष्ठिता अहिना सार पूर्वोः ।
 त्वग्वक्त्रे रथ्योऽनु न धेना रेजन्ते विश्वा कृत्रिमाणि भीषा ॥३॥
 भीमो विविषायुषेऽन्निरेषामपांसि विश्वा नयाणि विद्वान् ।
 मन्द्रः पुरो जह्वेपाणो वि दूधेहि वज्रहस्तो महिना जपान ॥४॥
 न यातव इन्द्र जूजुवन्तो न वन्दना शदिष्ट देवामिः ।
 स शर्वदुषो विपुणस्य जन्तोर्मा क्षिभदेवा अपि शुर्भतं नः ॥५॥

tvām

indra arāvitavā apāo kaḥ pāriṣṭhīḥ āhinā sūra pūrvāḥ |
 tvād vāvakre rathyō nā dhēnā rējante vīśvā kṛitrīmāṇi
 bhīṣhā || 3 || bhīmō viveshāyudhebhīr eśhām āpānsi vīśvā
 nāryāṇi vidvān | indrah pūro jārbhīśhāno vī dādhdod vī vāj-
 rahasto mahinā jaghāna || 4 || nā yātava indra jūjuvar no
 nā vāndanā savishṭha vedyābhiḥ | sā śardhad aryo vīśhu-
 ṇasya jantūr mā śiṇādevū āpi gur rītām naḥ || 5 ||

-1

Pressed is the juice divine, blended with milk of devotion and wisdom and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable faculties, we wake you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy. 1

The dynamic leaders of men, move to the field of work and worship and spread the grass. The worshippers, drunk with devotion, get eloquent in synod and their voices while they are coming out of their house are heard far off. 2

O resplendent Lord, brave as you are, please set free all thoughts to flow freely,—thoughts which have been encompassed by the dragon of ignorance. Then the streams of thoughts rush forth like charioteers. All created earthly things tremble through your fear. 3

The formidable (resplendent Lord), knowing all actions beneficial to man, masters His opponents by His strong measures. He, in rapturous joy, shakes down their strongholds. Armed with His resolute will, He slays them in His might. 4

O resplendent sovereign Lord, no evil spirits would do us harm, nor friends harm us with their devices. Let the sovereign Lord bring into control the disorderly beings. Let not the lustful unchaste approach our holy work and worship. 5

॥ अभि कृत्वेंद्र भूरधु ज्मल तं विव्ययाहिनाम् गजांसि ।
 स्वना हि पूवं शवंसा अधन्यः शत्रुन्तं विविदसुधा तं ॥६॥
 दुवाश्विते असुर्याय पूर्वोऽस्तु शत्राय ममिरे सहांसि ।
 इन्द्रो मुघानि दयते विश्वेन्द्रं यजनस्य जोहुवन्त सान्ते ॥७॥

abhi krátvendra bhūr ádhu jmán ná te vivyañ mahimā-
 nam rájāñsi | svénā hí vṛitrām śávāsā jaghānta ná śátrur
 intam vividad yudhá te || 6 || devās cit te asuryāya pūrvé
 'nu kshatrāya maimire sáhāñsi | indro maghāni dayate vi
 śháhyēndram vājasya jahurvanta sántau || 7 ||

कीरिभिरिदि त्वामवसे जुहवेदानमिन्द्र सौभगत्य भूरः ।
 जवां यमूय शतमूते अस्मे अभिक्षुस्त्वावन्तो वरुता ॥८॥
 सखायस्त इन्द्र विश्वह त्वाम नमोवृषासो महिना तत्त्व ।
 धुन्वन्तु स्मा तेऽवसा समीकेऽभीनिमयो वनुषां शवींसि ॥९॥
 स न इन्द्र त्वयेताया इषे धास्त्वनां यु ये मघवानो जुनन्ति ।
 वस्वी धु तै जरित्रे अस्तु शक्तिर्युयं पात सृस्तिभिः सदा नः ॥१०॥

kirīs cid dhi
 tvām ávase juhávésānam indra saúbhagasya bhūreḥ | ávo
 babbūtha śatamūte asmé abhikshattús tvávato varātá || 8 ||
 sákhāyas ta indra viśváha syāma namovṛidhāso mahinā
 tarutra | vanvāntu smā té 'vasā samiké 'bhitim aryó vanú-
 shām śávāñsi || 9 || sá na indra tváyatāyā — || 10 || *

O resplendent Lord, by your function, you excel all the beings. The regions of the world all put together, do not surpass your magnitude. With your own strength, you dispel the devil of ignorance. No opponent would ever find an end of your strength in struggle. 6

From the earliest times, the other divine powers have confessed your supremacy over theirs in destructive strength. The resplendent Lord has subdued all the opposition, and has given to His devotees their rich spoil. These men invoke Him always for sustenance. 7

The worshipper invokes you, O sovereign Self, for protection. O protector of all, you have been to us the guardian of great good fortune. May you be our helper against every over-powering as valiant strong, as if, like you. 8

O resplendent Lord, may we, daily, with increasing respects and regards, be regarded as your friend. Through your protection, O surpasser in greatness, may we repulse the attack of evil tendencies in our life-struggle and subdue the strength of the malevolent. 9

Enable us, O resplendent Lord, to grasp the intellectual sustenance granted by you, as well as that, which others, who command us, have the fortune to possess. May your great power bring good to him who exalts you. And may you and your divine forces ever cherish us with blessings. 10

(२२) पिसिं कृत्वा

(२) नमस्कृत्य हस्तं मेघवर्षितं प्रति । इन्द्रो वेवा । (१) प्रयत्नादहं
विपद्, (२) नमस्कारं विपुलं ज्योतीः ।

- २५॥ पिप सोममिन्द्र जन्तु त्वा यं ते सुपाव ह्यर्घ्यादिः ।
सोतुर्पागुम्यां सुयन्ते नारी ॥१॥
- यस्ते मदी युज्यामहेति येन वृत्राणि हर्षश्च हस्ति ।
स त्वामिन्द्र प्रभूवतो नगचु ॥२॥
- वोधा तु ते मघवन्वाचमेमां यां ते वसिष्ठे जर्चन्ति प्रशस्तिम् ।
इमः प्रज्ञं सधमादे ज्ञुपस्व ॥३॥

22.

Pibā sōmam indra mādatu tvā yām te sushāva ha-
ryasvādriḥ | sotūr bāhūbhyām sūyato nārva || 1 || yās te
mādo yūjyaś cārur āsti yēna vṛitrāṇi haryaśva hāṁsi | sō
tvām indra prabhūvaso mamattu || 2 || bōdhā sū me magha-
van vācam ēmām yām te vāsishtho ārcati prāśastim | imā
brāhmaṇa sadhamāde jushasva || 3 ||

शुयी हर्षं विपिपानस्याद्वैवोधा विप्रस्यार्चन्ते मनीषाम् ।
कृष्या दुर्वास्पर्तस्मिन् सचेमाः ॥१॥

न ते गितो अपि मृष्ये वृत्रस्य न सुष्टुतिर्ममृष्यस्य विद्वान् ।
सदा ते नाम स्वयदो विवक्षिम् ॥२॥

śrudhī hāvaṃ vipipānā-
syādter bōdhā viprasyaārcato manishām | kṛishvā dūvāṁśy
āntamā śācemā || 4 || nā te gīro āpi mṛishye turāśya nā su-
shṭutīm asuryāśya vidvān | sādā te nāma svayaśo vivakmi
|| 5 || ॥

O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties. 1

O resplendent Lord, the master of vital powers, O the one abounding in the riches, may the exhilarating nectar, which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you. 2

Mark closely, O bounteous, the words I utter, the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship. 3

May you hear the sound of our grinding stone as if repeatedly singing your praises, and comprehend the hymn of the adoring sage; and in a friendly manner, please accept these adorations while we crave for your kind favours. 4

O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you. 5

- ११ भूरि हि ते सर्वना मानुषेषु भूरि मनीषी हवते त्वानित् ।
 मारे अस्मन्मर्षक्योक्तः ॥६॥
 तुभ्येदिमा सर्वना शूर विश्वा नुभ्यं ब्रह्माणि वर्धना वृणोमि ।
 त्वं नृसिर्हव्यो विश्वार्थसि ॥७॥
 नू चिनु ते मर्षमानस्य दुस्मोदंश्चवन्ति महिमानंसुग्र ।
 न वीर्यमिन्द्र ते न राघः ॥८॥
 ये च पूर्वं क्रायो ये च नृणा इन्द्र ब्रह्माणि जनयन्तु विप्राः ।
 अस्मे ते सन्तु सुरव्या शिवानि यूयं पति स्वस्तिभिः नदी नः ॥९॥

bhūri hi te sávanā manusheshu bhūri manīṣī havate
 tvām it | mārē asmān maghavañ jyók kaḥ || 6 || túbhyéd
 imā sávanā śūra viśva túbhyam bráhmāṇi vārdhanā kṛi-
 ñomi | tvām nṛibhīr hávyo viśvādhi || 7 || ná cin nū te
 mányamānasya dasmód aśnuvanti mahimānaḥ agra | ná
 vīryām indra te ná rághaḥ || 8 || yé ca pūrva rīshayo yé
 ca nūtañ indra bráhmāṇi janáyanta víprāḥ | asmé te santu
 sakhyā śivāni yūyām pāta — || 9 || • ||

(२१) भयोनिनां वृक्ष

(२-१) नृपुष्पाण्य सलस्य मंगरः । ईमिड कविः । इन्द्रो वेपता । विपुषः पन्तः ।

- १२ उदु ब्रह्माप्यैरत श्रवस्येन्द्रं समार्यं महया वसिष्ठ ।
 आ यो विश्वानि शर्वसा ततानोपश्रोता म हवतो वर्चसि ॥१॥
 अयामि घोष इन्द्र देवजामिरिज्यन्त यच्चरुहो विवाचि ।
 नहि स्वमायुभिकिते जनेषु तानीदं ह्यस्यति पर्व्यसान् ॥२॥

Úd u bráhmāpy airata śravasyéndram samaryé mahayā
 vasishṭha | ā yó viśvāni śávasa tatānopasrotā ma ívato vá-
 cāñsi || 1 || áyāmi ghōṣa indra devājāmir irajyānta yāc
 churúdbho vívāci | nahí svām áyuṣ cikité jāneshu tánid
 ābhāñsy āti parshy asmān || 2 ||

O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space. 6

All these libations are for you, O the bounteous Lord. To you, I address these elevating praises. You, indeed, are to be invoked by the leaders of mankind in all the ways. 7

O marvellous resplendent Lord, none would ever attain the greatness, which you possess, neither one would be able to attain your heroism, nor your splendour. You alone are to be honoured. 8

May your auspicious friendships, O resplendent Lord, be always with us, as they have been to the pious sages, ancient or recent, who have chanted your praises, and may you and your divine forces ever cherish us with blessings. 9

23

The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach. 1

O resplendent Lord, a cry, a call, comes out which reaches Nature's bounties,—a cry to them to send us strength in combat. None among men knows his own life's duration, may you convey us beyond all those iniquities (which shorten life). 2

युजे रथं गवेषणं हरिभ्यामुप ऋषाणि जुजुषाणमस्थुः ।
 वि बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघृन्वान् ॥३॥
 आपर्धित्पिप्युः स्तयोर्धु न गावो नक्षत्रं जर्जितारस्त इन्द्र ।
 याहि वायुर्न निपुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान् ॥४॥
 ते त्वा मदा इन्द्र मादयन्तु शुष्मिणीं तुविराधसं जतिवे ।
 एको देवत्रा दयसे हि मर्तानुस्मिञ्छूस् सर्वाने मादयस्व ॥५॥
 प्रवेदिन्द्रं कृपणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्युक्तेः ।
 स नः स्तुतो वीस्वदातु गोमधुयं पात स्वस्तिभिः सदा नः ॥६॥

yujé ratham gavéshanam
 háribhyām ūpa brāhmāṇi jujushāṇām asthuh | ví bādhishta
 syá ródasī mahitvéndro vṛitrāṇy apratī jaghanvān || 3 || āpaṣ
 cit pipya staryò ná gāvo nákshann ṛitām jaritāras ta in-
 dra | yāhi vāyúr ná niyúto no áchā tvām hí dhībhir dá-
 yase ví vājān || 4 || té tvā mādā indra mādayantu śushmā-
 nam tuvirádhasam jaritré | éko devatrā dáyase hí mártān
 asmīñ cbūra sāvane mādayasva || 5 || evéd indram vṛisha-
 nam vājrabāhum vásisṭhāso abhy āreanty arkasñ | sá na
 stató vírávat dhātu gōmañ yūyām pāta — || 6 || १ ।

(२७) यजिष्ठं सूक्तम्

(१-६) यजुषस्तस्य सूक्तस्य येषां यजिष्ठं सूक्तम् । ॥ यो देवता । विदुर् ७ नः ॥

२४३ योनिष्ट इन्द्र सदाने अकारि तमा नृभिः पुरुषत प्र याहि ।
 असौ यथा नोऽवित्ता वृषे च ददो वसुनि मुमदसु सोमैः ॥१॥

24.

Yónish ṭa indra sādane akāri tām ā nṛbhiḥ purubūta
 prá yāhi | áso yáthā no 'vitá vṛidbē ca dādo vāsūni ma-
 mādasa ca sómaiḥ || 1 ||

I harness the chariot with horses that leads the seeker to truth. My prayers reach Him, who accepts them gladly. He surpasses in magnitude the heaven and earth, crushing the resistless evil forces. 3

O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns. 4

O resplendent Lord, may these inebriating draughts of devotional melodies exhilarate you. May you bestow blessings upon the praiser, since you alone, our hero, amongst divine powers, are compassionate to mortals. May you be delighted here at this place of worship. 5

O resplendent Lord, the showerer of blessings, the bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle; and may you and your divine forces ever cherish us with blessings. 6

O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion. 1

गृभीतं ते मन इन्द्र द्विर्होः सुतः सोमः परिपिक्ता मधूनि ।
 विष्टेष्टेना भरते सुवृक्तिरियमिन्द्रं जोहुवती मनीषा ॥२॥
 आ नो दिव आ पृथिव्या ऋजीषिभिर्दं बर्हिः सोमपेयाय याहि ।
 वहन्तु त्वा हरयो मद्रयान्माद्रूषमच्छां तुवत्सं मदाय ॥३॥
 आ नो विश्वामिरूतिभिः सजोषा ब्रह्म जुषाणो हर्यश्च याहि ।
 वरीवृजत्सर्विरिभिः सुशिप्रासे दधद्वषणं शुष्ममिन्द्र ॥४॥

grihītām te māna indra dvibārhāḥ
 sutaḥ sōmaḥ pāriṣhiktā mādhubhūni | viṣṭeṣṭadhenā bharate
 suvṛiktīr iyām indram jōhuvati manishā || 2 || ā no divā ā
 prithivyā ṛjīṣhinn idām barhiḥ somapēyāya yāhi | vāhantu
 tvā harayo mādryanāncam āṅgūshām āchā tavāsam mādāya
 || 3 || ā no viśvabhir ūtibhiḥ sajōshā brāhma juṣhāṇō ha-
 ryaśva yahi | vārīvṛijat sthāvirebhiḥ saṣiprāsmé dādhad
 vṛiṣhaṇam śūshmam indra || 4 ||

एष स्तोमो मह उग्राय वाहे धुरीतुवात्यो न वाजयन्वायि ।
 इन्द्रं त्वायमर्कं ईदृ वक्ष्णां दिर्वीचि यामधि नः श्रोमतं वाः ॥५॥
 एवा न इन्द्र वार्ष्णेय पृथि म ते महो सुमतिं वेविदाम ।
 इषं पिन्व मघवद्वयः सुवीरो धूयं पात स्वस्तिभिः सदा नः ॥६॥

eshā stōmo mahā ugrāya
 vāhe dhurivātyo nā vājāyan adbhāyi | indra tvāyām arkā
 itte vāsūnām divīva dyām ādhi naḥ śrōmatam dhāḥ . 5 ||
 evā na indra vāryasya pūrdhi prī te mahīm sumatīm ve-
 vidāma | iṣham pinva maghāvadhhyah suvirāṇ yūyām
 pāta — || 6 || • ||

O resplendent Lord, your wish is comprehended, twice strengthened (with learning and efforts). The sap of devotion has been effused, and sweetened with the honey of sincerity. Thereafter, the hymn of praise, recited in an unreserved language propitiates the Lord, with repeated invocations. 2

Come, O kind-hearted sun-divine far off from the luminous sky or from the earth to be enshrined in our heart to relish our spiritual joy. Let your speedy, vigorous rays of compassion bring you here to be invoked to our hymns and make you joyful. 3

O sun-divine, yoked with speedy beams, propitiated and gratified by our praise, come to us with all your defending assistances. O Lord, possessed of firm and charming countenance, come with your matured associates, overthrowing repeatedly our foes, and grant us strength and vigour. 4

This invigorating praise is addressed to you, as a strong horse is yoked to a chariot. You are mighty, fierce and yet a sustainer of the universe. This hymn solicits wealth and wisdom of you. May you set our glory high in the heaven, much above the sky. 5

In a likewise manner, O resplendent Lord, may you content us with precious gifts. May we, again and again, experience your exalted favour. May you bestow upon our nobles plenty nourishment and heroic children. May you and your divine forces ever cherish us with blessings. 6

(२५) पञ्चविंशं सूक्तम्

(१-४) मरुतस्यास्य सूक्तस्य मेधावर्गिणोऽसिष्ठः ऋषिः । इन्द्रो देवता । विदुर् एतत् ॥

२० आ ते मह इन्द्रोऽत्युग्रं समन्यवो यत्समरन्तु सेनाः ।
 पतन्ति दिद्युन्नयस्य बाह्वोर्मा ते मनो विष्वद्वर्षाग्निं चारीत् ॥१॥
 नि दुर्ग इन्द्र अथिह्यमित्रान्मि ये नो मतीसो अमन्ति ।
 आरे न शंसं कृणुहि नितित्सोरा नो भर संमरणे वसुनाम् ॥२॥
 शते ते शिप्रिजुतयः सुदासे सहस्रं शंसा उत् रुतिरन्तु ।
 जहि वर्धवन्तुषो मर्त्यस्यास्मे शुश्रमधि रत्नं च धेहि ॥३॥

25

Ā te mahā indrōty ūgra sāmānyavo yāt sanāranta sē-
 nāḥ | pātati didyūn naryasva bāhvōr māt te māno vishva
 dryāḡ vī cārīt || 1 || nī durgā indra śathibhy amitrān abhī
 yē no mātāsō amānti | āre tām śansam kṛiṇuhi ninitśōr
 ā no bhara sambhāraṇam vāsūnām | 2 | śatām te śipriṇa
 nīśayāḥ sudāse śahśam śānsā nā rātīr astu | jahī vādhar
 vanūśho mātṛyasvāsmē dyumnām ādhi vātnam ca dhehi
 || 3 ||

त्वावतो हीन्द्रः कृत्वेऽस्मि त्वावतोऽवितुः शूरः शतौ ।
 विश्वेदहानि तविषीव उग्रं ओकः कृणुष्व हरिवो न मर्त्यैः ॥१॥
 कुत्सां शते हयिश्वायः शिप्रमिन्द्रे सहो देवजुतमियाः ।
 सुवा कृधि सुहनां शूरवृत्रा वयं तर्त्राः सनुयाम वार्जम् ॥२॥

tvāvato hīndra krātve āsmi tvāvato 'vitūḥ śūra rā-
 tān | viśvād āhani tavishīva ugrān ōkaḥ kṛiṇuśva harivo
 nā mardluḥ || 4 || kūtśā etē hāryasvāya śushām indre sāho
 devajūtām iyānāḥ | śatrā kṛidhi suhānā śūra vṛitrā vayam
 tārutrāḥ sanuyāma vājam || 5 ||

O potent resplendent Lord, when provoked by formidable evil forces of similar strength, you encounter them successfully. O Lord, the friend of man, when the resolute and sharp will, as if lightning, flashes, may you directly come to us for our protection and not to side with others. 1

O resplendent Self, may you smite down our adversaries, who assail us. May you keep far from us the curse of those men, who are revilers. May you bring to us accumulated store of treasures. 2

May hundreds of your succours, O Lord, the handsome-chinned, be granted to the dedicated devotee. May thousands of blessings as well as wealth be bestowed upon me. May you cast the fatal weapon on the mischievous mortal, and grant us splendid fame and riches. 3

O resplendent Lord, the mighty, the hero, the giver of gifts to a needy, — as you are, I depend entirely on your liberality as a protector. May you dwell with me now and ever. O Lord of vital faculties, do not desert us. 4

O the undaunted Lord, these celebrated sages are offering grateful adoration to you, the Lord of mental faculties, soliciting the strength assigned by you to Nature's bounties. May you make our evil tendencies, O Lord, easy to be vanquished, and may we, safe from peril, enjoy abundance. 5

एवा न इन्द्र वार्यस्य पूर्धि प्र ते महीं सुमतिं वेविदाम ।
इषं पिन्व मघवद्भवः सुवीरां युयं पान स्वस्तिभिः सदा नः ॥६॥

[6] ०१

evā na indra vāryasya —

(२५) पक्षिणे सुखम्

(१-५) पञ्चर्षितान्म सुखस्य मीमांसमिच्छति कपि । इन्द्रो देवता । विदुषु अन्ये ॥

०१०१ न सोम इन्द्रमसुतो ममाद् नाब्रह्मणो मघवानं सुतासः ।
तस्मा उक्थ्य जनेये यक्षुजोषन्नवर्जयः शृणवत्यथा नः ॥१॥
उक्थ्यउक्थ्ये सोम इन्द्रं ममाद् नीयेनीथे मघवानं सुतासः ।
यदीं सवार्धः पितरं न पुत्राः समानदर्क्षा अवसे हवन्ते ॥२॥
चकार ता कृण्वन्नूनमन्या यानि ब्रुवन्ति वेधसे सुतेषु ।
जनीरिव पतिरेकः समानो नि मामृजे पुर इन्द्रः सु सवीः ॥३॥
एवा तमाहुस्त मृष्टु इन्द्र एको विभक्त्य तरणिर्मिधानाम् ।
मियस्तुर ऊनये यस्य पूर्विरसे भद्राणि सञ्चत प्रियाणि ॥४॥

26.

Nā sōma indram āsuto mamada nābrāhṇāṇo maghāva-
naṃ sutāsaḥ | tasmā ukthāṃ janaye yāḥ jūjoshan nṛivān
nāvīyah śṛṇavad yāthā naḥ || 1 || ukthā-ukthe sōma indram
mamāda nīthē-nīthe maghāvānāni sutāsaḥ | yād im sabā-
dhah pitāraṃ nā putrāḥ samānāḍakṣhā āvase bhāvante || 2 ||
cakāra tā kṛṇāvan nūnām anyā yāni bruvānti vedbhāsaḥ
sutēsbu | jānīr iva pātīr ēkaḥ samānō nī māmṛije pūra in-
draḥ sū sārvaḥ || 3 || evā tām ābur utā śṛṇva indra ēko
vibhaktā tarāṇir maghānām | mithastūra ūtāyo yāsya pūr-
vīr asmé bhadrāṇi saṣcata priyāni || 4 ||

In this manner, O resplendent Lord, may you content us with precious gifts. May we be blessed to attain again and again your exalted favour. May you bestow upon our opulent persons plenteous spiritual nourishment and worthy posterity. May you and your divine forces ever cherish us with blessings. 6



The uneffused love of devotion, if not followed by a prayer, does not please the resplendent Lord, and so also the well-effused love, unless accompanied by a prayer. Therefore, I offer to Him the newly composed prayer as is usually offered to a prince or leader. May He listen to it with care, and be delighted. 1

The devotional love expressed along every laud delight the resplendent Lord. The homage, offered as each psalm is chanted, exhilarate our bounteous Lord. Therefore, devotees, with united effort, invoke the Lord, as children call father for help. 2

May He be pleased to perform such acts of favour, as His worshippers, at the time of prayers, proclaim, as having ever been done by the Lord. The Lord, equal to the expediency, takes up the control over all the cities of infidels, as a husband over his wife. 3

Thus they proclaim and celebrate that the resplendent Lord is the sole distributor of treasures and saviour from calamities. His many succours come in close succession. May all delightful benefits be granted to us. 4

एवा वसिष्ठ इन्द्रमुत्तये नृकृष्टीनां वृषभं सुते ग्रंथति ।
सहस्रिण उप नो माहि वाजान्युयं पात स्वस्तिभिः सदा नः ॥५॥

evā vāsishṭha in-
dram ūtāye nṛīn kṛishṭīnām vṛishabbhām sutē gr̥ṇāti | sa-
hasrīṇa ūpa no māhi vājān yūyām pāta ॥ 5 ॥ 10 ॥

(२७) पञ्चविंशो सूक्तः

(१-५) काश्यायस्य सूक्तस्य वैयस्यमभिर्गमितं क्रमिः । इन्द्रो देवता । विष्णु इन्द्रः ।

२११॥ इन्द्रं नरो नेमधिंता हवन्ते यत्पायी युनजति धियुस्ताः ।
शूरो नृपांता शर्वसश्चक्रान आ गोमति ब्रजे भञ्जा त्वं नः ॥१॥
य इन्द्र शुष्मो मघवन्ते अस्ति शिक्षा सखिभ्यः पुरुहूत नृभ्यः ।
त्वं हि इच्छा मघवन्विचेत्ता अपा वृधि परिवृते न राधः ॥२॥
इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विरूपं यदस्ति ।
ततो ददाति द्वाशुषे वसूनि चोद्द्राध उपस्तुतश्चिदुवाक् ॥३॥
नृ चिन्न इन्द्रो मुघवा सहृती दानो वाजं नि यमते न ऊती ।
अनूना यस्य दक्षिणा पीपायं वामं नृभ्यो अभिवीता सखिभ्यः ॥४॥
नृ इन्द्र राये वरिवस्त्रयी न आ ते मनो ववृत्याम मुघायं ।
गोमदश्चावद्रथवृहन्तो यूयं पात स्वस्तिभिः सदा नः ॥५॥

27.

Indram nāro nemādhitā havante yāt pāryā yunnajate
dhīyas tāh | śūro nṛśhātā śāvasaś cakānā ā gōmati vrajē
bhajā tvām nah ॥ 1 ॥ yā indra śūśhumo maghavan te āsti
śikṣhā śākhibhyaḥ porubhūta nṛibhyaḥ | tvām hī dṛiḥhā
maghavan vicetā āpā vṛidhi pārivṛitam nā rādhaḥ ॥ 2 ॥ In-
dro rājā jāgataś carśhanīnām ādhi kśhāmi vīśhurūpam yād
āsti | tāto dadāti dāśśuśhe vāsūni cōdad rādha ūpastutaś
cid arvāk ॥ 3 ॥ nū cin na indro maghāvā śābhūti dānō. vā-
jam nī yamate na ūtī | ānūnā yāsya dākśhiṇā pīpāya vā-
mām nṛibhyo abhivītā śākhibhyaḥ ॥ 4 ॥ nū indra rāyē vā-
rivas kṛidhi na ā te māno vavṛityāma maghāya | gōmad
śśvāvad rāthavad vyānto yūyām pāta — ॥ 5 ॥ 11 ॥

Thus does the celebrated sage glorify the resplendent Lord to render help to worshippers, and for the preservation of mankind. May the Lord bestow upon us strength and wealth in thousands. May you and your divine forces ever cherish us with blessings. 5

27

Men invoke resplendent Lord in life struggles that He may make the hymns they sing. May you, O hero, the benefactor of man, by the dint of power, place us in possession of pastures abounding with cattle. 1

O resplendent, bounteous Lord, invoked by all, give such a sense of discipline to my friends, as is approved by you. O bounteous Lord, you break open strong citadels of darkness. May you discover for us, O discriminator of truth, the treasure, which has been lying concealed till now. 2

The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us. 3

The affluent and bounteous Lord, when exalted, quickly bestows food to sustain us. His unlimited and unfailing liberality yields much coveted prosperity to men who are His friends. 4

O resplendent Lord, grant quickly wealth for our enrichment; may we through our adoration gain your compassion. Please grant us riches, comprising of cattle, horses, and chariots. May you and your divine forces ever cherish us with blessings. 5

(२८) महर्षिर्वा मुनिः

१-५१ पञ्चम्याम्य सन्त्य वैश्वदेवित्तिष्ठति । ८३० देवता । त्रिभुव उन् ॥
 १७५२ ब्रह्मा ण इन्द्रोऽपि याति विद्वानयोऽस्ते हरयः सन्तु युक्ताः ।
 विन्धे सिद्धिं त्वा विहवन्तु मर्ता अस्माकमिच्छन्तु हि विश्वामन्व ॥१॥
 हवीं न इन्द्र मर्हिमा व्यानद् ब्रह्म यत्प्राप्तिं श्वसिच्छृणीषाम् ।
 आ यद्वज्रं दधिपे हस्ते उग्र घोरे सन्कन्वा जनिष्ठा अपाव्हः ॥२॥

२८.

Brāhmaṇa indrōpa yāhi vidvān arvāṇāṇ te hūrayaḥ
 santa yuktāḥ | viśve cid dhi tvā vibhāvanta mārta asmākaṁ
 te cchṛinubhi viśvaminva | 1 | bhāvāṇ ta indra mahimā vy
 ānaḍ brāhma yāt pāsi savasina rishbām | ā yād vājraṁ
 dadbhisho hāsta ugra ghorāḥ sām kīrtvā janishṭha āshālbaḥ
 || 2 ||

तव प्रणीतिन्द्र जोहुवानान्सं यन्नन्न रोदसी निनेथ ।
 मुहे क्षत्राय श्वसे हि ब्रह्मोऽनुजि विचतुजिगिषिभ्रत ॥३॥
 एभिर्न इन्द्राहभिर्दशस्य दुर्मित्रासो हि क्षितयः पवन्ते ।
 प्रति यच्छ्रे अर्तमनेना अर्च ह्यिता वरुणो मायी नः सात ॥४॥
 वोचेमेदिन्द्रं मघवानमेनं मुहो रावो राघसो यददन्नः ।
 सो अर्चतो ब्रह्मकृतिमविष्टो युवं पात स्वस्तिभिः सदा नः ॥५॥

tāva prāṇitindra jōhuvānān sām yān nrīn nā rōdasi
 ninētha | mahō kshatrāya śvase hi jajñē 'tutujim cit tā-
 tujir aṣṇat || 3 || ebhīr na indrābhibhir daṣanya durmitrāso
 hi kshitāyaḥ pāvante | prāti yāc cāshṭe arjitam anenā āva
 dvitā vāruṇo māyī naḥ sāt || 4 || vocēmedīndram maghā-
 vānam enam mahō rāyō rādhaso yād dādan naḥ | yō ar-
 cato brāhmacṛitīm āviśṭho yūyām pāta -- || 5 || ॥

O resplendent Lord, come to our adoration. Let your energies be harnessed and directed here. Being obliged by you, all mortal men severally invoke you, and as such please give ears to our invocation also, O all-impeller. 1

You are endowed with strength, O resplendent Lord, hence you grant prayers of the seers ; may your greatness extend to your invoker also. O the fierce one, When you hold the bolt of punitive justice in your hand, then formidable by your exploits, you become invincible. 2

O resplendent Lord, by your guidance, you conduct your leading men, your zealous worshippers, through space and earth. By nature, you are the giver of strength and protection. May you bestow strength so that the active may overcome the sluggish. 3

O resplendent Lord, presently bless us so that unfriendly men may make atonement. The untruth, which the wise, sinless, and virtuous men find in us, may that through your favour, doubly disappear. 4

We invoke this opulent resplendent Lord for ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5

(२५) एकोनविंशं सूक्तम्

(१-५) यथाचम्याम्य गृह्णम्य मेमाकृतिर्विहितं कृतिः । इन्द्रो देवता । विष्णुः ऋन् ।

॥१॥ अयं सोमं इन्द्र तुभ्यं सुन्वा आ तु प्र याहि हरिवृस्तदोकाः ।
 पिबा त्वस्य सुपुतस्य चारोर्ददौ मघानि मघवन्मिथुनः ॥१॥
 ब्रह्मन्वीर ब्रह्मकृतिं जुषाणोऽर्वाचीनो हरिर्मियाहि त्वयम् ।
 अस्मिन्नु पु सर्वेन मादयन्वोपु ब्रह्माणि शृणव इमा नः ॥२॥
 का ते अस्त्यरकृतिः सूक्तेः कदा नूनं ते मघवन्दाशेम ।
 विश्वा मृतीस ततने त्वायाधा म इन्द्र शृणवो हवेमा ॥३॥

29.

Ayām sōma indra tūbhyam sunva ā tū prā yāhi hari-
 vas tādokāḥ | pibā tv āsyā sūshutasya cāror dādo maghāni
 maghavann iyānāḥ || 1 || brāhmaṇ vīra brāhmanakṛitiṃ ju-
 shāṇo 'rvācīno hāriḥhir yāhi tūyam | usmīnn ū shū śāvane
 mādayaśvōpa brāhmāṇi śṛṇava imā naḥ || 2 || kā te asty
 āramkṛitiḥ sūktaḥ kadā nūnām te maghavan dāśema |
 vīśvā matir ā tatane tvāyādā ma indra śṛṇavo hāvēmā
 || 3 ||

उतो घा ते पुक्त्व्याऽ इदासुन्येषां पूर्वेषामशृणोर्ऋषीणाम् ।
 अथाहं त्वा मघवज्जोहवीमि त्वे न इन्द्रासि प्रमतिः पितेव ॥२॥
 वोचेमेदिन्द्रं मघवानमेने महो रायो राक्षसो यददक्षः ।
 यो अर्चते ब्रह्मकृतिमविष्टो यूयं पात स्वस्तिभिः सदा नः ॥३॥

utó ghā té purushyā id āsan yēśhām pūrveshām śṛi-
 nor ṛṣhīṇām | ādhāhām tvā maghavañ jobavīmi tvām na
 indraśi prāmatih pitēva || 4 || vocémēd indram — || 5 || ॥

This devotional love is, verily, offered to you, O resplendent Lord ; be with us in the dwellings of our hearts, O master of both the faculties (mental and physical). May you accept this well-effused offering and give us wealth, O bounteous Lord, when we implore you. ¹

O hero, the resplendent Lord, accepting our devotion, may you presently come to us speedily with your vigorous faculties, and be exhilarated at our worship, and listen to the prayers that we offer. ²

O bounteous Lord, what satisfaction is to you from our hymns when we offer them to you ? For you alone, we have composed these hymns, indeed. May you hear them, our invocations, O resplendent Lord. ³

These ancient sages, whose praises you have been listening to, are, verily, gem among common men. Hence O bounteous, resplendent Lord, I invoke you. You are our providence, even as a father. ⁴

We address this opulent resplendent Lord, that He grants us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper ; (O Lord), may you and your divine forces ever cherish us with blessings. ⁵

(१०) विंशत्युत्तरायणम्

(१-५) वयपञ्चास्य मूलस्य गैत्रचण्डिर्बैतुः । वन्नो वेत्ता । विदुस्त्वयः ॥

॥१॥ जा नो देव शर्वता याहि शुष्मिन् नवा वृध इन्द्र रागो अस्व ।
 श्रोतृ नृणां नृपते सुवन्न मर्हि क्षत्राय पौंस्याय शूर ॥१॥
 हयन्त उ त्वा हव्यं धिवाचि तनुषु शराः सूर्यस्य सान्ति ।
 त्वं विश्वेषु तेभ्यो जनेषु त्वं वृत्राणि रन्धया सुहर्तु ॥२॥
 जग्रा यद्विन्द्र सुदिगा व्युच्छन्दधो यत्केतुर्नुपमं तुमस्तु ।
 न्यःशमिः सीद्धसुते न होतां ह्यानो अत्र सुभगाय देवान् ॥३॥

20

Ā no deva śāvase yāhi śuśmān bhavā vṛidhā indra
 rāyō ayyā | mahé nṛimṇāya nṛipate suvajra māhi kohatrāya
 paunḍrāya śūra || 1 || hāvanta u tvā hāvyaṃ vīvāci tanūṣhu
 śūrāḥ śūryasya sātān | tvām viśveshu śēnyo jāneshu tvām
 vṛitrānī randhaya subāntu || 2 || ābū yād indra sudinā vyu-
 chān dādha yāt ketūm upamām samātsa | ny agnīḥ sidat
 āsuro nū bṛtā huvānō ātra subhāgāya devān || 3 ||

कथं ते तं इन्द्र ये च देव स्तवन्त शूर ददन्तो मघानि ।
 यच्छां सूरिभ्य उपमं करुणं स्वाभुवो जग्ग्यामश्नवन्त ॥४॥
 वोचेमेदिन्द्र मघवानमेतं महो रावो राघवो यददन्तः ।
 यो जघनो ब्रह्मकृत्स्निमिष्टो यथं पात स्वस्तिभिः सदा तः ॥५॥

vayám

té ta indra yé ca deva stávanta sūra dádato maghāni |
yācā sūrībhya upamām vārūtham svābhūvo jaraṇām aṇa-
vanta || 4 || vocéméd indram — || 5 || 14 ||

O divine, powerful and resplendent Lord, be with us with your strength ; be the augments of our riches ; be to us, O king of men, wielder of the punitive justice, to inspire in us vigour, formidable courage, and manliness. 1

O the one worthy to be invoked, warriors call you in the din of life-struggles for safety of their person, and for the long enjoyment of sun-light. You are the foremost fighter among men. May you annihilate our adversaries without difficulty. 2

O resplendent Lord, when shall fair bright days dawn on us and you shall bring your banner near in battles? The valiant ritual fire would sit here as the herald, calling other Nature's bounties for our benefit. 3

O effulgent, resplendent Lord, we are yours, and all they, who adore you and offer rich libations are yours. May you grant to your worshippers excellent abode May they be hale and hearty, even in old age. 4

We address this opulent resplendent Lord, that He grant us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5

(३१) एकविंश सूक्त

(१-१०) इन्द्रायैमात्य सारस्य वैश्वदेवभिर्निषिद्ध कवि । इन्द्रो देवता । (१-९) प्रपन्नदेववर्षा गायत्री,
(१०-१२) इन्द्रायैमात्यस्य १२ विराट् छन्दसी ॥

६१५० प्र व इन्द्राय मारुतं ह्यैश्वर्यं गायत । सखायः सोमपातै ॥१॥
इतिदुर्क्यं सुदानव उत युद्धं यथा नरः । चक्रमा सत्यराधने ॥२॥
त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो । त्वं हिरण्ययुर्वसो ॥३॥

31

Prā va indrāya mādanaṁ hāryasvāya gāyata | sakhā-
yaḥ somapātne || 1 || śāśéd ukthām sudānava utā dyn-
kshām yāthā nāraḥ | cakrīmā satyaradhase || 2 || tvām na
indra vājayūs tvām gavyūḥ śatakrato | tvā hiraṇyayūr
vaso || 3 ||

वयनिन्द्र त्वायवोऽभि प्र णेतुमो वृष । विद्धी त्वस्य नो वसो ॥१॥
मा नो निदे च वक्तव्यो रन्धीरराज्ये । त्वे अपि क्रतुर्मम ॥२॥
त्वं वर्मसि सप्रथः पुरोयोधम् वृत्रहन् । त्वया प्रति ब्रुवे युजा ॥३॥

vayām indra tvāyāvo 'bhī prā ṇonumo vṛishan |
viddhī tv āsyā no vaso || 4 || mā no nidé ca vāktave 'ryō
randhīr āraṇye-| tvā ..pi krātuṛ māma || 5 || tvām vārmāsi
saprāthbaḥ puroyodhāḥ ca vṛitrahān | tvāyā prāti bruve yujā
|| 6 || 15 ||

६१५१ मूर्हो उतासि यस्य तेऽनु स्वधावरी सहः । मृच्छातै इन्द्र रोदसी ॥७॥
तं त्वा मरुत्वन्ती परि मुवृद्धानी स्यावरी । नक्षमाणा सह युभिः ॥८॥

māhān utāsi yasya té 'nu svadhāvarī sāhaḥ | mamnāte
indra rōdasi || 7 || tām tvā marūtvañī pāri bhūvad vāñī sa-
yāvari | nakshamāṇā sahā dyūbhiḥ || 8 ||

O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love. 1

Let us chant to the bounteous Lord such hymns as other men have been doing ; let us offer it to Him who is truth personified. 2

O resplendent Lord, may you be the winner of no. 1ishment for us ; O the performer of hundreds of benevolent works, may you be the winner of cattle ; O the winner of wealth, be the winner of gold for us. 3

O showerer of blessing, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth. 4

Subject us not to the reviler, to the abuser, to the miser. In you alone is my strength. 5

O resplendent Lord, destroyer of evils, you are our extensive armour and our front line fighter. With you as my ally, I brave the evils of life. 6

Verily, you are great. Heaven and earth, abounding with food pay homage to your strength, O supreme Lord. 7

May the praises of your adorers ever-going along with you, such as you are, and spreading around with radiance reach you. 8

जुहोतुस्त्वान्विन्द्यां जुवन्तुस्त्वष्टुषु यवि । सं ते नमन्त कृष्टपः ॥९॥
 प्र वो महे महिष्ठं भरष्टुं प्रचेतसे प्र सुमतिं ह्युष्वम ।
 विशः पूर्वीः प्र चरा चर्यणिप्राः ॥१०॥
 जुह्व्यचसे महिने सुवृक्तिमिन्द्राय बह्यं जनयन्तु विप्राः ।
 तस्यं वृत्तानि न मिनन्ति धीराः ॥११॥
 इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहच्ये ।
 हयंथाय बर्हया समापीन् ॥१२॥

ūrdhvāsas tvānv

indavo bhūvan dasmam ūpa dyāvi | sām te namanta kri
 śṭāyāḥ ॥ 9 ॥ prā vo mahé mahivṛdhe bharadhvam prācetaṣe
 prā sumatīm kṛiṇudhvam | viśaḥ pūrvīḥ prā carā carṣa-
 ṇiprāḥ ॥ 10 ॥ uravyācāse mahīne suvṛiktīm iṇḍrāya brāhma
 janyanta viprāḥ | tānya vrataṇi nā minanti dhīrāḥ ॥ 11 ॥
 iṇdraṁ vāṇīr anuttamanyuṁ evā sutrā rājānam dadhīre
 sāhadhyai | hāryaṣvāya barhayaḥ sām āpīn ॥ 12 ॥ १० ॥

(३२) दधिनां वृत्तम्

(१-२७) वृत्तविशेषस्य सूर्यस्य वैशाखनिर्गतिः. (२९) पर्विण्या प्रायः पूर्वावेत्य वानिष्ठः सतिर्वा क्रमः ।

इन्द्रो देवता । (१-२, ४ २७) ययमादितीषयोर्ज्ञेयोऽभ्युज्ज्वलित्वात्तमेव ययमाय । (विषमयो
 इदानीं, समर्थां सतोद्गती) . (३) दूतीयायाश्च शिष्या विप्रा इत्यन्ती ॥

१०० मो पु त्वा वाघतश्चनारे अस्मिन् रीरमन् ।
 अरात्ताधित्सधुमादं नु जा गृहीह वा सन्नुपं श्रुधि ॥१॥
 इमे हि ते ब्रह्मकृतः सुते सत्या भधो न मस्य आसते ।
 इन्द्रे कामं जरितारो वसुयवो रथे न पादमा दधुः ॥२॥

92.

Mo śhū tvā vāghātaṣ canārē asmān nī rīraman | śrāttāc
 cit sadhamādāṁ na ā gābhā vā sānn ūpa śrudhī ॥ 1 ॥ imé
 hī te brahmakṛitaḥ suté sācā mādhan nā māksha ānte |
 iṇdre kāmam jaritāro vasuṇyāvo rāthe ná pādama ā dadhuḥ
 ॥ 2 ॥

May the ascending drops of devotion reach you, O the destroyer of evils, in heaven Let all men bow before you in reverence. 9

Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms). 10

The sages compose sacred praises and engender oblations for the sublime, the far pervading resplendent Lord The wise never violate His statutes. 11

The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers. 12

32

Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers. 1

When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot. 2

रायस्तकामो वज्रहस्तं सुदक्षिणं पुत्रो न पितरं भुवे ॥३॥
 इम इन्द्राय सुन्विरे सोमांसो दध्याशिरः ।
 तौ आ मदाय वज्रहस्त पीतये हरिभ्यां याषोक्तु आ ॥४॥
 भवच्छुत्कर्ण ईयते वसूनां नू पिबो मर्षिपतिरः ।
 सुपमिधः सुहस्ताणि शता ददुमकिर्दितस्तन्मा मिनत् ॥५॥

rāyāśkāmo vajrahastam sudākṣiṇam putrō nā pitāraṃ
 have ॥ 3 ॥ imā indrāya sunvire sōmāso dādhyāśiraḥ | tāu ā
 mādāya vajrahasta pītāye haribhyāṃ yāhy ōka ā ॥ 4 ॥ grā-
 vac chrūtkaṇa iyate vāsūnām nū cin no mardhishad grā-
 raḥ | sadyās cid yāḥ sahasrāṇi śatā dādan nākir dātsantam
 ā minat ॥ 5 ॥ ॥

॥५॥ स वीरो अप्रतिष्कृत इन्द्रेण सुशुभे नृभिः ।
 यस्तै गभीरा सर्वानि वृत्रहन्तुनोत्सा च धावति ॥६॥
 मवा वरुथ मघवन्मघोनां यत्सुमजासि शर्षतः ।
 वि त्वाहतास्य वेदानं भजेमृष्टा दुणाशो मरा गर्यम् ॥७॥
 सुनोता सोमपात्रे सोममिन्द्राय वृद्धिर्णे ।
 पचता पृक्तीरवसे कृणुष्वमित्युणक्तिर्गृणते मयः ॥८॥

sā virō āpratishkuta indreṇa sūṣuve nṛbhiḥ | yās te
 gabhīrā sāvanāni vṛitrahan sunōty ā ca dhāvati ॥ 6 ॥ bhāvē
 vārūtham maghavan maghōnām yāt samājāsi śārdhataḥ |
 vi tvāhatasya vēdanam bhajemaby ā dūṇāśo bhārā gāyam
 ॥ 7 ॥ sunōtā somapātre sōmam indrāya vṛṛiṇe | pācatā pak-
 tīr āvase kṛipudhvām it priṇann it priṇatē māyaḥ ॥ 8 ॥

Longing for wealth I call on Him, the benevolent wielder of punitive justice, as a son calls on his father. 3

These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy. 4

May He, with ears ever open, listen to our requests for wealth and never despise our prayers. He is the giver of hundreds and thousands. None can desist Him when He is willing to give. 5

O the resplendent Lord, the destroyer of evil, the brave worshipper, who offers prayer to you and eagerly approaches you, he with your blessings is undeterred by any one and is honoured by men. 6

O bounteous Lord. be a defence to the sincere devotees, may you drive the warriors together, and be the discomfiter of our adversaries. May we divide the wealth of him whom you punish. May you, O imperishable, deliver his possessions to us. 7

May you offer the elixir of devotion to its drinker, the possessor of adamantine justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him who pleases Him. 8

मा स्नेहत सोमिनो दक्षता मये कृणुष्व गुप जातुजे ।
 तरणिरिभ्रयति क्षेति पुष्यति न देवार्तः कवचवे ॥९॥
 नर्किः सुदातो रथं पर्याप्त न ररिस्त ।
 इन्द्रो यस्मादिता यस्म मृज्जो गमत्स गोमति द्रुजे ॥१०॥

naśa

sredhata somino dākshatā mahé kṛiṇudhvāṃ rāyā ātūje |
 tarāṇir iḥ jayati kshéti pūshyati ná devāśaḥ kavacnāvo || 9 ||
 nákiḥ sudāto rātham pāry āsa ná rīramat | indro yasyāvitā
 yāsya marūto gāmat sā gōmati vrajé || 10 || १० ||

॥११॥ गमद्वाजी वाजवीभिन्दु मर्त्यो यस्य त्वमविता सुवः ।
 अस्माकं वोग्यविता रथानामस्माकं शूर नृणाम् ॥११॥
 उद्विष्वेस्य रिच्यतेऽशो वनु न जिन्वुषः ।
 य इन्द्रो हरिवाज्ञ वमन्ति तं रिषो दक्षं दधाति सोमिनि ॥१२॥
 मन्त्रमर्चये सुधिते सुपेक्षिते दधात यज्ञियेष्वा ।
 पूर्वोभूत प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा सुर्वत् ॥१३॥

gāmad vājaṃ vājāyann indra mārtyo yāsya tvām avitā
 bhūvaḥ | asmākam bodhy avitā rāthānām asmākam sūra
 nṛiṇām || 11 || ūd in nv āsya ricyaté 'āśo dhānāṃ ná jigyu-
 eḥaḥ | yā indro hārivān ná dabhanti tāṃ rīpo dākṣhaṃ
 dadhāti somni || 12 || mántram ākharvaṃ sūdhitaṃ supéśa-
 saṃ dādhdā yajñīyeshv ā | pūrvīś cañā prāsītayas taranti
 tāṃ yā indre kārmanā bhūvat || 13 ||

कस्तमिन्दु त्वावमुमा मर्त्यो दधर्षति ।
 श्रुत्वा इत्तं मघवन्पार्यो दिवि वाजी वाजं सिपासति ॥१४॥
 मृधोनः स गृध्रहलेषु चोदय ये ददति प्रिया वनु ।
 तनु प्रणीति हर्यश्च सूरिभिर्विन्वा तरेम दुरिता ॥१५॥

kās tāṃ indra tvāva-
 sum ā mārtyo dadharshati | śradhdhā it te maghavan pārye
 divi vājī vājaṃ śishāsati || 14 || maghōnaḥ sma vṛitrahātye-
 shu codāya yé dādati priyā vāsu | tāva prāṇitī haryaśva
 sūribhir vīśvā tarema duritā || 15 || १५ ||

O chanters of hymns, do not hesitate ; be active ; pay homage to the great benefactor for riches. Only the active conquers, dwells in peace and thrives. The divine powers favour not the sluggish. 9

No one overturns, or stops the chariot of one who freely gives. The man whom the resplendent Lord and vital principles protect, walks in pastures full of cattle and riches. 10

O resplendent Lord, only that man shall obtain wealth and wisdom, who works hard with devotion and gains your favours for protection. O brave Lord, may you be the preserver of our chariots and our men. 11

Verily, the resplendent Lord's share exceeds that of any one else, like the reward of a victorious. Nobody can overcome Him who is the Lord of vital forces and who gives strength to the participator in noble works. 12

Chant a hymn that is comprehensive, well-uttered and graceful. Never so happens that snares and bonds entangle him who has surrendered himself to Lord by his devotion. 13

O resplendent Lord, what mortal can assail a man who has favour of your support ? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion. 14

Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our noble devotees, pass through all perils under your guidance. 15

१९.११ तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम् ।
 सुत्रा विश्वस्य परमस्य राजसि नक्षिण गोपु वृष्यते ॥१६॥
 त्वं विश्वस्य धनदा असि श्रुतो य ई मर्वन्त्युज्जयः ।
 तवायं विश्वः पुरुहूत पार्थिवोऽवस्युर्नाम मिदते ॥१७॥
 यदिन्द्र यावत्स्त्वमेतावद्गृहमीदीय ।
 स्तोतारमिदिधिषेय रदावमो न पापत्वाय रासीय ॥१८॥
 शिखिंयमिन्महयुते दिवेदिवे गय आ कुहचिद्विदे ।
 नहि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता चन ॥१९॥

távéd indrávamám vásu tvám pushyasi madhyamám |
 satrá víśvasya paramásya rājasi nākish tvā gōshu vṛṇvate
 || 16 || tvám víśvasya dhanadā asi śrutó yā im bhāvanty
 ājāyah | távāyām víśvaḥ puruhūta pāṛthivo 'vasyúr náma
 bhikshate || 17 || yád indra yāvatas tvám etiavad abám
 īśya | stotāram id didhisheya radāvaso ná pāpatváya rā-
 śya || 18 || śikṣheyam in mahayaté divé-dive rāyā ā kuha-
 cidvīde | nahī tvád anyan maghavan 1a āpyam vásyo āsti
 pitā canā || 19 ||

तरणिरित्तिपासति वाजं पुरन्ध्या युज ।
 आ व इन्द्रं पुरुहूतं नक्षिणं गिरा नेमिं तष्टेव सुद्रवम् ॥२०॥

२०.११ न दुष्टती मर्त्यो विन्दते वसु न श्रेष्ठन्तं रयिर्नशत ।
 सुशक्तिरिन्मघवन्तुम्यं मावते देव्यो यत्पार्ये दिवि ॥२१॥

tarāṇir it śikṣasati vājam pūramdhyā yujā |
 ā va indram puruhūtām name girā nemim tāsṭeva sudrām
 || 20 || 20 ||

nā duṣṭatī mārtyo vindate vásu ná śréḍhantam rayir
 naśat | suśaktir in maghavan túbhyam māvate deśhnām
 yāt pārye divi || 21 ||

O resplendent Lord, you cherish the vast wealth of the lower order ; also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you. 16

You are renowned as the giver of wealth to every one in all the struggles that occur. O much invoked, all these people of the earth craving your protection implore your name. 17

O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness. 18

Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are. 19

Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel. 20

A man does not acquire wealth by an unbecoming praise. Wealth does not come to one who obstructs. O bounteous Lord, in you rests the power of giving to one like me on the day of completion (of this work). 21

अभि त्वो शूर नानुमोऽङ्गुधा इव धेनवः ।
 ईशानमुस्य जगतः स्वर्गशमीशानमिन्द्र तस्युषः ॥२२॥
 न त्वदी अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
 अश्वयन्तो मघवन्मित्र वाजिनो गुप्यन्तस्त्वा हवामहे ॥२३॥
 अमी पुनस्तदा भ्रून्द्वा ज्योतः कनीयसः ।
 प्रसूयसुहि मघवन्सुनादसि भरेभरे च हव्यः ॥२४॥

abhi tvā sūra nonumó 'dugāhā iva
 dhenāvah | īśānam asyā jāgataḥ svaḍṛśam īśānam indra
 testhushah || 22 || ná tvāvān anyo divyo ná páarthivo ná jāto
 ná janishyate | asvāyanto maghavann indra vājino gavyan-
 tas tvā havāmahe || 23 || abhi shatās tād ā bharaṇdra jyā
 yah kāniyasah | purūvāsura hi maghavan sanād āsi bhāre
 -bhare ca havyah || 24 ||

परां पुदस्य मघवल्लमिश्रान्तुवेदां नो वसू रुधि ।
 अस्माकं बोध्यविता महाधने भवो वृषः सखीनाम् ॥२५॥
 इन्द्रं कर्तुं न आ भरं पिता पुत्रेभ्यो यथा ।
 शिवा गो अस्मिन्पुरुषत यामनि जीवा ज्योतिरशीमहि ॥२६॥
 मा नो अज्ञाना वृजनां दुराध्योऽु माशिवामो अव कमुः ।
 त्वया वृषे प्रवतः दाश्वतीरपोऽति शूर तरामसि ॥२७॥

pārā nudaśva maghavann amītrān
 suvédā no vāsū kṛidhi | asmākam bodhy avitā mahādhané
 bhāva vṛidhāḥ sākhiṇām || 25 || indra krātum na ā bhara
 pitā putrébhyo yāthā | śikṣhā ṇo asmin puruhāta yāmani
 jivā jyōtir aśimahi || 26 || mā no ājñātā vṛijānā durādhyo
 māśivāso āva kramuḥ | tvāyā vayām pravātaḥ āśvatir apō
 'ti sūra tarāmasi || 27 || ॐ ||

O brave resplendent Lord, the Lord of all movable and stationary thing, the beholder of the universe, we call loudly to you like an unmilked cow (with udders full). 22

No other such as you are, on the earth and heaven, has been in the past or shall be in future O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. 23

O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite treasure from the beginning, and therefore, bestow upon me that wealth. We adore you at every solemn worship. 24

O bounteous Lord, may you drive away from us our adversities and render riches easy of acquisition. May you be our good defender in the strife of winning awards. May you be augmenter of prosperity of your friends (such one as I am). 25

O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light. 26

Let no unknown wicked, malevolent, malignant overpower us. May we, protected by you, cross over all the obstructing streams that are rushing down. 27

(३३) अथर्विना भूतम्

(१-१४) वसुधैव कुटुम्बकम् (१-२) प्रपन्नादिभिर्यो वैश्वानरनिर्वाहः, (१०-१४) दशानादि-

पश्यान्नाय वसिष्ठमुक्त इन्द्रो वा जगत्पः । (१-२) अथमादिभिर्यो वसिष्ठमुक्तः, (१०-१४)

इत्यन्मादिभिर्यानाञ्च वसिष्ठो वैश्वानः । विदुर्गुणः ॥

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श्रित्यशो मा दक्षिणतन्कपर्दा धिर्यजिन्वातो अमि हि प्रमन्दुः ।

उत्तिष्ठन्वोसे परि अहिषो नून मे दुरादवितवु वसिष्ठाः ॥१॥

33.

Śvityāśo mā dakṣhiṇatāṣkapardā dhiyamajinvāso abhi
hi pramandūḥ | uttishṭhan voce pāri barhiṣho nūna me
dūrād āvitave vāsishṭhāḥ || 1 ||

दुरादिन्द्रमनयुक्ता कुतेन तिरो वैशान्तमति पान्तंयुग्मम् ।
पश्याद्युक्तस्य वायतस्य सोमात्सुतादिन्द्रोऽवृणोति वसिष्ठान् ॥२॥
एवेष्टु के सिन्धुमेनिस्तारेवेष्टु के मेदमेभिर्जघान ।
एवेष्टु के दाशराज्ञे सुदासे प्रावृदिन्द्रो ब्रह्मणा वो वसिष्ठाः ॥३॥
जुष्टी नरो ब्रह्मणा वः पितृणामहमन्ययं न किला रिषाय ।
पञ्चश्रीषु पृहता श्वेणेन्द्रे शुष्ममदवाता वसिष्ठाः ॥४॥
उद्वाग्निवेत्तृष्णजो नाथितसोऽदीधयुदाशराज्ञे वृतासः ।
वसिष्ठस्य स्तुवत इन्द्रो अश्रोदुर्ग वृत्सुभ्यो अरुणोदु लोकम् ॥५॥

dūrād indram anayann ā
śutēna tirō vaiśantām āti pāntam ugrām | pāsadyumnasya
vāyatāsya sōmāt sntād indro 'vṛiṇitā vāsishṭhān || 2 || evēn
nū kam śindhum ebhis tatārevēn nū kam bhedām ebhir
jaghāna | evēn nū kam dāśarājñē sudāsam prāvad indro
brāhmaṇā vo vāsishṭhāḥ || 3 || jūṣṭi naro brāhmaṇā vaḥ
pitṛiṇām ākṣham avyayam nā klā riśbātha | yāc chākva-
riṣhu bṛihatā rāveṇēndre śūśhmam ādadhātā vāsishṭhāḥ
|| 4 || ād dyām ivēt tṛishṇājo nāthitāsō 'dīdhayur dāśarājñē
vṛitāsah | vāsishṭhasya stuvatā indro aśrod urām tṛiṣubhyo
akṛiṇod u lokām || 5 || ॥

My wisest disciples are the ones who are the accomplis-
shers of holy ceremonies and of white complexion. They
bear lock of hair on the right side. They give me delight,
I call these disciples to sit on the sacred grass (near the
altar). May they never stay far from me. 1

Disgracing (the worldly entangling tendencies), they bring
from a great distance the mighty soul busy at the pleasures
of the lower order, to receive the spiritual offerings (of
the liberal donor). The resplendent soul thus hastens to
leave the enjoyments offered by impulses originated at the
worldly physical level and comes to the camp where it
enjoys spiritual experiences of the highest type. 2

In the same manner, the liberal giver is enabled by them
to easily cross the river ; in the same manner, through
them he easily destroys his adversaries. In like manner,
the wisest disciples of the spiritual order through prayer
and thereby the resplendent Self defends the liberal
devotees in their encounter with the ten senses. 3

O leader of rituals, your progenitors are pleased by your
praises. I set in motion the axle of chariot. May you
not become inert, since O celebrated sages, by your
resounding voices, the resplendent Self gets exhilaration. 4

Suffering from thirst, soliciting rain-water, supported by
the fighter for justice in the struggle with ten senses, the
sages make the inner-self radiant as the sun. The res-
plendent Self hears the words of the celebrated sages while
they glorify him, and bestows to the fighters for the truth
ample room and freedom. 5

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दुष्पडा इवेद्गोअजनास आत्तुपरिच्छिन्ना भरता अर्भकासः ।
 ३. भवच्च पुरात्ता वसिष्ठ आदिचतुर्मुतां विशो अग्रयन्त ॥६॥
 त्रयः कृण्वन्ति भुवनेषु रेतस्तिष्ठः प्रजा आर्या ज्योतिरग्राः ।
 त्रयो घर्मास उपसं सचन्ते सर्वो इतो अन् विदुर्वसिष्ठाः ॥७॥
 सूर्यस्येव वसथो ज्योतिरिषां समुद्रस्येव महिमा गम्भीरः ।
 वातस्येव प्रज्ज्वो नान्येन स्तोमो वसिष्ठ अन्वेतवे वः ॥८॥

daṇḍā ivēd goājanāsa āsan páricinnā bharatā arbhaká-
 saḥ | ābhavac ca puraetā vāsishṭha ād it trītsunām viṣo
 aprathanta " 6 " trāyaḥ kṛiṇvanti bhūvaneshu rétas tistrāḥ
 prajā āryā jyótiragrāḥ | trāyo gharināsa ushāsam sacante
 sārvañ it tāñ ānu vidur vāsishṭhāḥ 7 " sūrvasyeva vakshā-
 tho jyótir eshām samundrasyeva mahimā gambhīrāḥ | vāta-
 syeva prajāv nānyēna stōmo vasishṭhā ānvetave vaḥ || 8 ||

त इन्निष्य हृदयस्य प्रकेतोः सुहृत्स्वल्गाम्नि सं चरन्ति ।
 यमेन ततं परिधिं वर्यन्तोऽप्सरस उप सेदुर्वसिष्ठाः ॥९॥
 विद्युतो ज्योतिः परि संजिहानं मित्रावरुणा यदर्पयतो त्वा ।
 तत्ते जन्मोत्तैकं वसिष्ठागस्त्यो यत्वा विश आजुभार ॥१०॥

tā in ninyām hrīdayasya prāketatḥ sahāsravaḷṣam abhī saṁ
 caranti | yamēna tatām paridhīm vāyanto 'psarāsa ūpa se-
 dur vāsishṭhāḥ || 9 || vidyūto jyotiḥ pāri saṁjīhanam mītrā-
 varuṇā yād āpaśyatām tvā tāt te jānmotāikam vasishṭhā-
 gāstyo yāt tvā viṣā ājabhāra " 10 " २१

The illustrious people find themselves like the stripped bare staves wherewith the herdman drives the cattle. The illustrious people are found defenceless. The celebrated sage, then, becomes their chief and leader. Then the fighters for justice flourish. 6

Three fertilize the world with genial moisture, three are their glorious progeny, of which the chief is the sun, casting light before them. Three communicators of warmth accompany the dawn. Verily, the celebrated sages discover them all. 7

The glory of these sages is like the splendour of the sun and their greatness is as profound as the depth of the ocean. Their course has the velocity of the wind, which can never be surpassed by anyone else. 8

They, by their wisdom, seated in the heart, traverse the hidden thousand-branched world, and the wondrous glories of the firmament, wearing the vesture spread out by the creator. 9

O wisest sage, the faultless preceptor sustains the people. That life of yours is really worth while one in which you know the secrets of cosmic light and plasma and the lustre springing from the lightning. 10

७१४४ उतासि मैत्रावरुणो वसिष्ठोर्वर्या ब्रह्मन्मनुसोऽधि जातः ।
 द्रप्सं स्कृञ्च ब्रह्मणा दैव्येन विश्वे देवाः पुष्करे त्वाददन्त ॥११॥
 स प्रकृत उभयस्य प्रविद्वान्सहस्रदान उत वा सदानः ।
 यमेन ततं परिधिं वयिष्यत्सप्तसुः परि जज्ञे वसिष्ठः ॥१२॥
 सधे ह जाताविपिता नमोभिः कुम्भे रेतः सिपिचतुः समानम् ।
 ततो ह मान उदियाय मध्यस्ततो जालमृषिमाहुर्वसिष्ठम् ॥१३॥
 उक्थयन्तै साम्भृतै विभर्ति ग्रावाणं विभ्रत्प्र वंदात्मै ।
 उपैनमाच्चं सुमनस्यमाना आ वो गच्छति प्रतदो वसिष्ठः ॥१४॥

utāsi maitrāvaruṇo vasisthōrvāṣyā brahman mānasō
 'dhi jātaḥ ' drapsāṃ skannām brāhmaṇa daivyaena viṣve
 devāḥ pūshkare tvādadanta ' 11 sa prakatā ubhāyasya
 pravidvān sahasradāna utā vā sādanaḥ | yamēna tatām
 paridhīm vayishyān apsarāsah pari jajñe vāsisthaḥ | 12 ||
 satré ha jātāv ishitā nāmolliḥ kumbhē rétāḥ sishicatuḥ
 samānām | tāto ha māna ūd iyāya mādhyāt tāto jātām ṛi-
 shim āhur vāsistham || 13 || ukthabhr̥tam sāmabhr̥tam bi-
 bharti grāvāṇam bibhrat prā vadāty āgre | ūpainaṃ ādhvam
 samanasyāmānā ā vo gachāti pratrido vāsisthaḥ || 14 || ॥ ॥

(१४) षष्ठमिदं सूक्तम्

(१-२५) प्रथमविष्णुसूक्तम् सूक्तम् मैत्रावरुणसिद्धं ऋषिः । (१-१५, १८-२५)

प्रथमादिपञ्चमसुक्तानां दशमसुक्तानां विश्वे देवाः, (१३) पौत्रस्था ऋषिः, (१७)

सप्तमसुक्तानां त्रिजुन्वो देवताः । (१-२१) प्रथमाद्येकविंशत्युक्तां दिव्या विष्टुः,

(२२-२५) द्वाविंशतिष्वसुक्तानां विष्टुः उन्वसी ॥

७१४४ प्र शुक्रैर्न देवी मनीषा अस्मत्सुतष्टो रथो न वाजी ॥१॥

Prā śukrair̥ devī manishā asmat sūtashto ratho nā
 vājī || 1 ||

Verily, O celebrated sage, you are the son of cosmic light and plasma, born of their mind. Nature's bounties endowed with celestial fervour lay you as a fallen drop on a lotus blossom. 11

He, the sage, cognizant of both worlds (heaven and earth) endowed with many a gift, bestows thousands. He is destined to wear the vesture spun by the creator, and springs forth to life from the wondrous glories of firmament. 12

Consecrated for the sacrifice, propitiated by praises, they, the lords of cosmic light and plasma, pour their life-essence into a water jar from the midst of which uprises cosmic intelligence and from which also, they say, the intelligence of the wise sage is born. 13

O destroyers of nescience, the faultless preceptor comes to you. Welcome him with devoted minds, and he in the foremost station directs the worshipper engaged in prayer, the chanter of the hymn, the assiduous offerer of dedication and he repeats what is to be repeated. 14

May our divine and brilliant hymn, well-composed and well-sung, go forth, like a swift chariot. 1

विदुः पृथिव्या दिवो जनित्रं भूषन्त्यापो अद्य क्षरन्तीः ॥२॥
 आपभिदस्मि पिबन्त पृथ्वीवृत्रेषु शूरा मंसन्त उग्रः ॥३॥
 आ धूर्वस्मि दधाताश्चानिन्द्रो न वज्री हिरण्यबाहुः ॥४॥
 अग्निं प्र स्थाताहेव युज्ञं यानेव पत्मुन्मनां हिनोत ॥५॥
 त्मनां समस्तु हिनोत युज्ञं दधात केतुं जनाय वीरम् ॥६॥

vidúh prithivyā divó janítram sṛṇvánty āpo ádha
 kshárantih 2 | āpas eid asmai pínvanta prithiví vṛitréshu
 úrā mānsanta ugráh 3 | á dhūrshv āsmai dádhātāsyañ
 índro ná vajrí hīraṇyabāhub 4 abhí pra sthātāheva
 yajñām yáteva pátmān tmānā hinota 5 tmānā samāstn
 hinota yajñām dádhata ketúm janāya vírām 6 |

उदस्य शुष्माद्भानुर्नार्तं बिभर्ति भारं पृथिवी न भूम ॥७॥
 हवामि देवां अयातुरग्ने सार्धवृतेन धियं दधामि ॥८॥
 अग्निं वो देवीं धियं दधिष्वं प्र वो देवत्रा वाचं कृणुध्वम् ॥९॥
 आ चष्ट आसां पापों नदीनां वरुण उग्रः सहस्रचक्षाः ॥१०॥
 राजा राष्ट्रानी पेशो नदीनामनुत्तमस्मे क्षत्रं विश्वायु ॥११॥
 अविष्टो अस्मान्विष्टोसु विक्ष्वयुं कृणोत शंसं निनिस्तोः ॥१२॥
 व्येनं दिशुषिषामशेवा युयोत विष्वग्रपस्तनूनाम् ॥१३॥

úd asya
 sūshmad bhānúr nārta bíbharti bharām prithiví ná bhūma
 || 7 || havāmi devāñ áyātur agne sádhānu rítēna dhíyam
 dadhāmi || 8 || abhí vo devīm dhíyam dadhídhvam prá vo
 devatrā vácñ kṛiṇudhvam || 9 || á cashta āsām pátho na-
 dínām váruṇa ngráh sahásracakshāh || 10 || 25

rājā rāshṭrānām pēso nadínām ánuttam asmai kshatrām
 viśvāyu || 11 || áviṣṭo asmāñ viṣṭāsu vikshv ádyum kṛiṇota
 śāñsam niniṣṭoh || 12 || vy etu didyñd dviṣhām áṣevā yu-
 yóta víshvag rápas tanúnām || 13 ||

waters listen to us as they flow along. They know
 origin of heaven and earth. The vast rivers swell to
 greet him. The strong and brave men remember him
 when beset by adversities. 2 3

May you keep the horses of your senses bound to the
 pole (of chariot) like the golden-armed resplendent soul,
 the possessor of adamantine will power. 4

May you wake up at the dawn like the sun, ready to
 perform cosmic sacrifice, and march forward with delight,
 like a pilgrim on his way. 5

Proceed swiftly to the battle of life and set up a new flag
 of your victory, O hero, in the service of mankind. 6

Through his own power, he, the sun, ascends as a source
 of light. It upholds the load of creation, as earth bears
 living creatures. 7

O fire-divine, I invoke nature's bounties, and not the
 demons. And I compose a hymn and complete it invoking
 truth and eternal law. 8

Closely around you, may you revolve your heavenly song
 and send your invocations to Nature's bounties. 9

The mighty Lord of Venerability beholds with a
 thousand eyes, the paths, wherein these streams of
 thoughts run. 10

He is kind of Kings, the glory of the thoughts and his is
 the resistless sway over all that lives. 11

May He assist us among all people and make song of
 envious men devoid of light. 12

May the threatening arrow of our opponent passby with-
 out harming us. May he put far from us the sins of our
 bodies. 13

अर्वीतो अमिह्व्यात्ममोमिः प्रेषो अस्मा अघायि स्तोमः ॥१२॥
 सजुर्वेभिरपां नपातं सत्वायं कृचं शिवां नो अस्तु ॥१५॥
 अजामुक्थेरहिं गृणीये वृक्षे नदीनां रजःसु पद्वेन ॥१६॥
 मा नोऽहिर्बुध्यो रिपे धाम्ना यज्ञो अस्य मिधदत्तयोः ॥१७॥
 उत न वृषु नृषु श्रवो धुः प्र राये यन्तु शर्वन्तो अर्यः ॥१८॥
 तपन्ति शत्रुं स्वर्णं भूमां महासेनासो अर्मेभिरैषाम् ॥१९॥
 जा यज्ञः पत्नीर्गमन्त्यच्छा त्वष्टा मुपाणिर्दधानु वीरान् ॥२०॥

āvin no agnir havyān
 nāmobbih̥ prēshtho asmāi adhāyi stōmah̥ || 14 || sajūr dev-
 bhir apām nāpātam̥ sākhyam̥ kridhvam̥ sivō no astu || 15 ||
 abjām ukthair̥ āhim̥ gr̥ṇīṣhe budhnyō nadīnām̥ rājassu shi-
 dan̥ || 16 || mā nō 'hir budhnyō rishē dhān mā yajñō asya
 aridhad̥ ritāyoh̥ || 17 || utā na esū nṛīshu śrāvo dhuḥ prā
 rāyē yantu śardhanto aryāḥ || 18 || tāpanti śātṛam̥ svār nā
 bhūmā mahāsenāso āmebbhir̥ eshām̥ || 19 || ā yān naḥ pātnir̥
 gāmanty āchā tvāshṭā supānir̥ dādhdātu virān̥ || 20 || ॥ ॥

॥१२॥ प्रति नः स्तोमं त्वष्टा जुषेत स्यादस्मे अरमतिर्वसुधुः ॥११॥ २१
 ता नो रासनातिपाचो वसुन्या रोदसी वरुणानीं मृणोतु ।
 वरुणीभिः सुशरणो नो अस्तु त्वष्टा सुदशो वि दधानु रायः ॥२२॥
 तन्नो रायः पर्वतास्तम आपस्तत्रातिपाच ओषधीस्त योः ।
 वनस्पतिभिः पृथिवीं सजोषां उभे रोदसीं परि पासतो नः ॥२३॥
 अनु तदुर्वी रोदसी जिहानामनु घृक्षो वरुण इन्द्रसस्ता ।
 अनु विश्वे मरुतो ये सहासो रायः स्याम वरुणं धियध्वै ॥२४॥

prāti na stōmam̥ tvāshṭā juṣheta syād asme arāmatir̥
 vasūyūḥ || 21 || tā no rāsan rātishāco vāsūny ā rūdasi va-
 ruṇāni śṛiṇotn̥ | vārūtribbhiḥ̥ v̄sarano no astu tvāshṭā su-
 dātṛo vi dadhdātu rāyah̥ || 2 || no rāyah̥ pārvatīs tām̥
 na āpas tād rātishāco ōshadū. | dyauḥ | vānaspātibhiḥ̥
 pr̥ithivī sajōshā ubhē rūdasi pāri pāsato naḥ || 23 || ānu tād
 urvī rūdasi jibhātām̥ ānu dyukshō vārūṇa indrasakhā | ānu
 vīṣve marūto yē sahāso rāyāḥ syāma dharūṇam̥ dhiyādhyai
 || 24 ||

O fire-divine, acceptor of our dedications, may you help us through our prayer ; we sing our dearest song to please him. 14

In accord with the divine cosmic forces, may the grand son of the waters—the fire-divine, be helpful to us. 15

With laudations I glorify the serpent of clouds, born of waters. He stays beneath the streams of the middle air. 16

Never may the cloud of mid-space harm us ; let not the sacrificial acts of this faithful servant be disregarded 17

May they grant food to our people. Let our foes contending for our riches perish. 18

The leading great groups, with their fierce attacks, burn their opponents as the sun (scorches) the earth. 19

When our wives come near to us, may He, the divine creator give us brave sons. 20

May the creator find our hymn of praise acceptable and may He, who is of comprehensive understanding, be inclined to give us wealth. 21

May they, who are lavish in gifts, bestow upon us treasures, that we long for. May the bounties of heaven and earth along with the bounties of ocean listen to our prayers. May the generous creator, together with these protectresses be our sure refuge ; may he, our lord, give us riches. 22

So, may rich mountains and the nowing waters, the liberal ones, and herbs growing on the band, the pair of heaven and the earth consentient with the forest lords, and both the world-halves, pressure for us those riches. 23

May both the wide worlds consent, and the celestial ocean associated with the sun consent. May all the victorious vital principles consent, so that, who become worthy possessors of long-lasting precious wealth. 24

तन्न इन्द्रो वरेणो मित्रो अमिराण ओषधीर्विनिनो जुपन्त ।
शमिन्त्याम मरुतामुपस्ये यूयं पात स्वस्तिभिः सदा नः ॥२५॥

tan na indro varuṇo mitrō agnīr āpa ōśadhīr va-
nīno jushanta | śāman syāma marūtām upāsthe yūyām
pāta — || 25 || 27 ||

(१५) पद्यविशं कृतम्

(१-१५) पद्यवर्णन्यायं सूक्तं विभावयिष्येतिह कविः । विधे देवा देवताः । मिदम् उच्यते ॥

॥२६॥

शं न इन्द्राग्नी भवतामवोमिः शं न इन्द्रावरुणा रातहन्त्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापुषणा वाजसातो ॥१॥
शं नो भगः शसु नः शंसो अस्तु शं नः पुरन्धिः शसु सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुज्जातो अस्तु ॥२॥
शं नो धाता शसु धर्ता नो अस्तु शं न उरुची भवतु स्वधाभिः ।
शं रोदसी वृहती शं नो अद्विः शं नो देवानां सुहवानी सन्तु ॥३॥
शं नो अमिर्व्योतिरनीको अस्तु शं नो मित्रावरुणावभिनः शम् ।
शं नः सुकृता सुकृतानि सन्तु शं न इषिरो अमि वातु वातः ॥४॥
शं नो यावापृथिवी पूर्वहृत्तो शमन्तरिक्षं हृदस्ये नो अस्तु ।
शं न ओषधीर्विनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥५॥

35.

Śām na indrāgnī bhavatām avobhīḥ śām na indrāvā-
ruṇā rātāhavyā | śām indrāsómā suvitāya śām yōḥ śām na
indrāpūṣhāṇā vājasātau || 1 || śām no bhágah śām u nah
śānsō astu śām nah pūramdhiḥ śām u santu rāyah | śām
nah satyāsya suyāmasya śānsah śām no ariyamā purujātō
astu || 2 || śām no dhātā śām u dhartā no astu śām na
urūcī bhavatu svadhābhīḥ | śām ródasi bhīhatī śām no
ādriḥ śām no devānāṃ suhāvāni santu || 3 || śām no agnīr
jyótīranīko astu śām no mitrāvāruṇāv aśvinā śām | śām
nah sukrītām sukrītāni santu śām na ishīrō abhī vātu vā-
tah || 4 || śām no dyāvāprithivī pūrvāhūtau śām antārikṣham
driśāye no astu | śām na ōśadhīr vanīno bhavantu śām
no rājasas pātīr astu jishnūḥ || 5 || 28 ||

May our Lord, the master of all Nature's bounties such as, the lightning, the ocean, the sun, the fire, rivers, herbs and trees accept the praise we offer. May we, reclining on the bosom of vital principles, attain fertility. May they all ever cherish us with blessings. 25

35

May the sun and fire, with their blessing aids, be for our happiness ; may the sun and the ocean, to whom homage is offered, be for our happiness ; may the sun and moon be for our happiness, and comfort, along with prosperity ; may the sun and sustenance be for happiness in life struggles. 1

May the prosperity be for our happiness ; may the discipline be for happiness ; may the intellectual pursuits be for our happiness ; may the riches be for happiness ; may the variously-manifested law and order be for our happiness. 2

May the people of creativity be for happiness ; may the people incharge of sustenance be for our happiness ; may the wide earth, with its provisions, be for happiness. May the vast heaven and earth be for happiness ; may the mountains be for happiness ; may our pious invocations of Nature's bounties secure us happiness. 3

May the fire, with the splendour of countenance be for our happiness ; may the cosmic light and plasma, and the pair of twin-divines be for our happiness. May the noble actions of the pious be for our happiness ; may the impetuous wind blow for our happiness. 4

May the heaven and earth invoked from the earliest times, be for our happiness ; may the mid-space be for our happiness with charming appearance. May the herbs and the forest trees, be for our happiness, may the victorious Lord of the distant regions, be favourable to our felicity. 5

०१९४ शं न इन्द्रो वसुभिर्दुवो अस्तु शमादित्येभिरर्षेणः सुशंसः ।
 शं नो रुद्रो रुद्रेभिर्जलापः शं नस्तप्रा माभिरिह मृणोतु ॥६॥
 शं नः सोमो भवतु वात शं नः शं नो मावीणः अस्तु सन्तु पुत्राः ।
 शं नः स्वर्णं मितया भवन्तु शं नः प्रस्वः शम्बरस्तु वेदिः ॥७॥

śāṃ na indro vāsūbhīr devō astu śam ādityēbhīr vāru-
 ṇaḥ suśāṃsaḥ | śāṃ no rudrō rudrēbhīr jālāśbaḥ śāṃ naś
 vaśhītā ṅnābhīr ihā śṛiṇotu || 6 || śāṃ naḥ sōmo bhavatu
 brāhma sān naḥ śāṃ no grāvāṇaḥ śāṃ u santu yajñāḥ |
 śāṃ naḥ svārṇāṃ mītāye bhavantu śāṃ naḥ prasvāḥ śāṃ
 v astu vēdīḥ || 7 ||

शं नः सूर्यो उरुवक्षः उदेतु शं नश्चतस्रः प्रविशो भवन्तु ।
 शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शस्तु सन्वापः ॥८॥
 शं नो अदितिर्भवतु मृतेभिः शं नो भवन्तु मृतैः स्वर्काः ।
 शं नो विष्णुः शस्तु पूषा नो अस्तु शं नो भुविशु शम्बरस्तु वायुः ॥९॥
 शं नो देवः संविता धार्यमाणः शं नो भवन्तुपसो विभ्रातीः ।
 शं नः पर्जन्यो भवतु प्रजापत्यः शं नः क्षेत्रस्य पतिरस्तु शुम्भुः ॥१०॥

śāṃ naḥ sūrya urucākṣaḥ ūd etu śāṃ
 naś cātasaḥ pradiśo bhavantu | śāṃ naḥ pārvatā dhruvāyo
 bhavantu śāṃ naḥ śindhavaḥ śāṃ u santv āpaḥ || 8 || śāṃ
 no āditir bhavatu vratēbhīḥ śāṃ no bhavantu marūtāḥ
 svarkāḥ | śāṃ no viṣṇuḥ śāṃ u pūṣhā no astu śāṃ no
 bhavītram śāṃ v astu vāyūḥ || 9 || śāṃ no devāḥ savitā
 trāyamāṇaḥ śāṃ no bhavantūśhāso vibhātīḥ | śāṃ naḥ par-
 jānyo bhavatu prajābhyaḥ śāṃ naḥ kṣétrasya pátir astu
 śambhūḥ || 10 || २० ||

May the divine sun, with the life-giving elements, grant us happiness ; may the justly-praised ethereal ocean with the numerous suns, be friendly to our happiness , may the grief-assuaging cosmic vitality, with the vital breaths, bless us for our happiness ; may the architect of universe, with attributes of Nature's bounties, be with us for our happiness ; and hear us at this solemnity. 6

May the moon be source of our happiness ; may the prayers promote our happiness ; may the clouds be source of our happiness. May the sacred work and worship be source of our happiness ; may the measured lengths of the pillars of ceremonial hall be conducive to our felicity ; may the well-grown herbs be for our happiness ; may the altar be raised for our happiness. 7

May the sun with extensive radiance rise for our happiness ; may the four quarters of the horizon be auspicious to us. May the firm-set mountains bless us for our happiness ; may the rivers, may the waters be for our happiness. 8

May the mother infinity, through holy observances, be for our happiness ; may the glowing vital principles be for our happiness ; may the all-pervading one, the nourishing one, be for our happiness ; may the cosmic waters be propitious to us ; may the wind blow for our happiness. 9

May the divine refulgent Lord, the saviour, be for happiness ; may the radiant dawns be propitious to us. May the clouds be propitious for our people ; may the sovereign Lord of universe bless us for happiness. 10

११०॥ शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिर्स्तु ।
 शर्मभिपाचुः शम्भु रतिपाचुः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥११॥
 शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः शम्भु सन्तु गावः ।
 शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥१२॥

śāṃ no devā viśvādevā bhavantu śāṃ sārāsvatī sahā
 dhibhīr astu | śāṃ abhiśācāḥ śāṃ u rātiśācāḥ śāṃ no
 divyāḥ pāṛthivāḥ śāṃ no āpyāḥ || 11 || śāṃ naḥ satyaśya
 pātayo bhavantu śāṃ no ārvantaḥ śāṃ u santu gāvaḥ |
 śāṃ na ṛbhāvaḥ sukṛtaḥ suhastāḥ śāṃ no bhavantu pi-
 tāro hāveṣu || 12 ||

शं नो अज एकपादेवो अस्तु शं नोऽहिर्बुध्न्यः शं समुद्रः ।
 शं नो अपा नपात्येकस्तु शं नः पृथिवीर्भवतु देवगोपा ॥१३॥
 आदित्या रुद्रा कसवो जुषन्ते दें ब्रह्म क्रियमाणं नवीयः ।
 शृण्वन्तु नो दिव्याः पार्थिवास्तु गोजाता उत ये यज्ञियांसः ॥१४॥
 ये देवानी यज्ञिया यज्ञियानां मनोर्यजत्रा अमृता कृतज्ञाः ।
 ते नो रासन्तामुखायमुष युयं पान स्वस्तिभिः सदा नः ॥१५॥

śāṃ no ajā ékapād devó astu śāṃ nó
 'hīr budhnyāḥ śāṃ samudráḥ | śāṃ no apāṃ nāpāt perūr
 astu śāṃ naḥ pṛthivīr bhavatu devāgopā || 13 || ādityā
 rudrā vāsavo juṣhantedāṃ brāhma kriyāmāṇaṃ nāvīyaḥ |
 śṛṇvāntu no divyāḥ pāṛthivāso gūjāṭā utā yé yajñīyāsaḥ
 || 14 || yé devānāṃ yajñīyā yajñīyānāṃ mānora yajatra amṛtā
 kṛtājñāḥ | té no rāsantāṃ mūkhāyamuṣa yūyaṃ pāna svastibhiḥ sadā naḥ —
 || 15 || ॐ ||

May all the divine universal Nature's bounties be for our happiness ; may the divine speech, with holy thoughts, be gracious ; may the persons assisting at our sacred works and those who liberally and large-heartedly give, be conducive to our happiness ; may all celestial, terrestrial, and aquatic powers be for our happiness. 11

May the sustainers of eternal truths, be propitious to our happiness ; may the horses, the cattle, contribute to our happiness ; may the virtuous, the dextrous men of experience and wisdom, confer felicity to us ; may the senior sages be kind to us and respond to our invocations in rituals and ceremonies. 12

May the divine unborn Lord, the one-footed (in whose one foot measure is the entire universe) bless us for our happiness ; may the clouds of mid-space confer happiness ; may the cosmic oceans be for happiness ; may the heat and electricity, born of water, be gracious, and may the mid-space, the sky, guarded by divine powers, be for our happiness. 13

May the cosmic suns, the cosmic winds, and the planets of abode be gratified by this new hymn, which we now repeat ; may all the divines of celestial and terrestrial worlds, progeny of cows and those, who perform worship, hear our invocations. 14

May those, who are most adorable among divinely revered, those who have been honoured by all men, those who are immortal, the observers of truth, grant us today widely-spoken reputation ; and may you Lord along with the divine forces ever cherish us with blessings. 15

(३९) ऋषिर्वा मुक्तम्

(१) नवमस्यास्य सप्तम्यर्धमाश्रमिर्वास्ति ज्ञानि । विधे देवा दधताः । मित्रम् अन्यः ॥

०० प्र ब्रह्मैतु सदेनादृतस्य वि रश्मिभिः सस्रजे सूर्यो गाः ।
 वि सानुना पृथिवी सस्र उर्वी पृथु प्रतीकमध्वेधे अग्निः ॥१॥
 इमां वा मित्रावरुणा सुवृक्तिमिषं न कृष्ये असुरा नवीयः ।
 इनो वामन्यः पदवीरदच्यो जनं च मित्रो यतति ब्रुवाणः ॥२॥

86.

Pra brāhmaitu sādānād ṛitāsya vī raṣmibhiḥ saśrije
 sūryo gāḥ | vī sānuṇā prithivī saśra urvī prithū prātikam
 ādhy édhe agnīḥ ' 1 " imāṃ vām mitrāvaruṇā suvṛkṭim
 iṣam nā kṛiṇve asura nāvīyah | ino vām anyāḥ padavīr
 ādabdhō jānaṃ ca mitrō yatati bruvāṇaḥ ' 2 ;

आ वारतस्य ब्रजतो रन्त इत्या अर्षीपयन्त धेनवो न सुदाः ।
 मुहो दिवः सदेने जायमानोऽर्विकृद्ब्रह्मणः सस्मिन्ध्वेधे ॥३॥
 गिरा य पुता युनजुद्धरी त इन्द्र प्रिया सुरथा शूर धाय ।
 प्र यो मनुं रिरिक्षतो मिनात्या सुकृतुमयमणं ववृत्त्याम् ॥४॥
 यजन्ते अस्य सख्यं वयम् नमस्विनः त्व ऋतस्य धामय ।
 वि पृक्षो वावधे रुभिः स्तवान इदं नमो रुद्राय प्रेश्म ॥५॥

Ā vātasya

dhrajato ranta ityā āpīpayanta dhenāvo nā sūdāḥ | uahō
 divaḥ sādane jāyamānō 'eikradad ṛiṣabhāḥ sāsmiṇṇ fidhan
 | 3 " girā yā etā yunājad dhārī ta indra priyā surāthā
 śūra dhāyā | pra yō manyūṃ ririkṣato mīnaty ā sukrā-
 tūni aryamāṇam vavṛityām || 4 | yājante asya sakhyām vā-
 yaḥ ca namasvīnaḥ svā ṛitāsya dhāman | vī prīkṣho hā-
 badhe nṛibhi stāvāna idāṃ nāmo rudrāya prēśtham
 || 5 ||

Let the prayer proceed from the hall of the sacrifice, to the distant sun, the rays of which cause waters to flow. The spacious earth far extends with lofty mountains studded, as if, and fire blazes on the extensive plains. 1

O powerful light-divine and plasma-divine, and the vital breath, to you I offer this new praise, as if it were sacrificial food ; one of you (plasma-divine), the invincible lord is the guide to the path of virtue, and second one (light-divine) when praised, animates men to action. 2

The movements of the gliding wind sport around, like milk-yielding kine. The springs are filled to overflowing. The mighty rain-cloud, generated in the dwelling of the lofty heaven, has been roaring in his place of residence in the midspace. 3

O brave, radiant sun, may I bring here with my song the wise ordainer, the expert who yokes dear, graceful and vigorous horses to your chariot and who baffles the wrath of the malevolent. 4

Let the offerers of adoration, engaged in pious acts, worship the Lord of cosmic vitality, in their own hall of ceremony. Praised by the leaders of sacred worship, he lavishes food upon them. This most acceptable adoration is addressed to the Lord of cosmic vitality. 5

१११ आ यत्साकं युदासो वावज्ञानाः सरस्वती सप्तथी सिन्धुमाता ।
 याः सुष्यन्त सुदुधाः सुधारा अग्नि स्वेन पर्यसा पीप्यानाः ॥६॥
 उत ते नो मरुतो मन्दसाना धियं लोकं च वाजिनोऽवन्तु ।
 मा नः परि ख्यदक्षरा चरन्त्यवीवृधन्त्युग्रे ते रुषि नः ॥७॥
 प्र वो महीमरमति कृणुष्वं प्र पुषणं विदुष्यं न धीरम् ।
 भर्तु धियोऽवितारं नो अस्याः सातो वाजं रातिपात्रं पुरेन्धिम् ॥८॥
 अच्छायं वो मरुतः श्लोकं एत्वच्छा विष्णुं निषिक्तपामवोभिः ।
 उत प्रजायै गृणते वयो धुर्युयं पात स्वस्तिभिः सदा नः ॥९॥

ā yat sākām yasāso vāvasānāḥ śarasvatī sapṭāthī sindhu-
 mātā | yāḥ suṣyānta sudūghāḥ sudhārā abhi svēna
 pāyasā pīpyānāḥ || 6 || utā tyē no marūto mandasānā dhiyaṁ
 tokāṁ ca vājīno 'vantu | mā naḥ pari khyad ākṣharā cā-
 ranty āvivṛḍdhan yūjyaṁ tē rayīm naḥ || 7 || prā vo mahīm
 arāmatim kṛiṇudhvaṁ prā pūṣhaṇaṁ viduṣyaṁ nā dhīraṁ |
 bhāgaṁ dhiyō 'vitāraṁ no asyāḥ sātaū vājaṁ rātiśācān
 pūraṁdhim || 8 || āchāyaṁ vo marutaḥ śloka etv āchā
 viśhaṇaṁ niṣiḥkṭapāma avobhiḥ | utā prajāyai grīṇatē vāyo
 dhur yūyāṁ pāta — || 9 || २ ||

(३७) अग्निर्वा सुक्तम्

(१-८) अहर्षस्वात्स सुक्तस्य वैश्वदेवमिति जपि । विधे देवा देवता । विदुर् इन्द्रा ॥

१११ आ वो वाहिष्ठो वहतु स्तव्यै रथो वाजा ऋमुलणो अमृतः ।
 अग्नि त्रिपृष्ठैः सर्वनेषु सोमैर्मदे सुशिप्रा महर्भिः पृणध्वम् ॥१॥
 यूयं ह रतं मघर्वस्तु घृत्य स्वर्ददा ऋमुलणो अमृतम् ।
 सं युतोषु स्वधावन्तः पिवन् वि नो राधीसि मतिभिर्दयध्वम् ॥२॥

37.

Ā vo vāhiṣṭho vahatu stavādhyai rātho vājā ṛibhu-
 kṣhaṇo amṛikṭaḥ | abhi triṣṭiṣṭhāḥ sāvaneshu sōmair māde
 suṣiprā mahābhiḥ pṛiṇadhvaṁ || 1 || yūyāṁ ha rātnaṁ na-
 ghāvatsa dhattha svarāḍiṣa ṛibhukṣhaṇo amṛikṭam | sāṁ
 yajūṣeshu svadhāvantaḥ pibadhvaṁ vi no rādhiṁsi matibhir
 dayadhvaṁ || 2 ||

May the seventh stream of the cosmic river, the mother of the ocean, and those rivers that flow copious and fertilizing, bestowing abundance of food, and nourishing the people by their waters, come at once together. 6

May these joyous and swift-going, cloud-bearing winds be favourable to our worship and our offspring ; let not the imperishable divine speech of wisdom ignore us ; may she be kind to us and may both jointly augment our riches. 7

May you, (O devotees), invoke the unresisting earth, and the adorable hero, the Lord, that nourishes. May you invoke the gracious Lord, the protector of our worship, the source of strength, the sustainer of old, the liberal giver of gifts to our solemnity. 8

May this our song of appreciation reach you, O vital principles, and may it reach the all-pervading wind, guardian of the embryo with his protecting faculties. May they both bestow upon me, their adorer, progeny and food ; and may you, O Lord, with all divine forces, ever cherish us with blessings. 9

37

O men of physical strength and men of enlightenment, let your capacious, commendable, and unobstructed chariot bring you hither. O handsome, may you, with the copious triply-combined libations (milk products, herbs and cereals), poured out for your exhilaration at our sacrifices, be delighted. 1

O men of enlightenment and possessors of strengthening food, beholders of heavenly light, preserve unblemished riches for our noble men. May you gladly, and with favourable attitude of kindness, accept our loving devotion at our solemnities, and bestow upon us riches. 2

उवोचिध हि मघवन्देष्णं महो अर्भस्य वसुनो विभागो ।
 उभा ते पूर्णा वसुना गर्भस्त्री न स्यूता नि यमने वसुज्या ॥३॥
 त्वमिन्द्र स्वर्पशा ऋभुषा वाजो न साधुरस्तमिष्यका ।
 वयं नु ते द्वाश्वांसः स्याम ब्रह्म कृण्वन्तो हरिको वसिष्ठाः ॥४॥
 सन्नितासि प्रवतो दाशुपे चिद्यामिर्विवेषो हर्यश्च धीभिः ।
 ववन्मा नु ते युज्याभिरूनी कदा न इन्द्र राय आ दशस्ये ॥५॥

uvócitha hí maghavan deshpám mahó
 árbhasya vásuno vibhāgē | ubhā te pūrṇā vāsunā gábbhastī
 ná sūnṛitā ní yamate vasavyā || 3 || tvām indra svāyaśā ři-
 bhukshā vājo ná sādhrú ástam eshy řikvā | vayām nú te
 dāśvāśasā syāma bráhma kṛiṇvānto harivo vásishṭhāḥ || 4 ||
 sánitāsi praváto dāśúshe cid yābhir vívesho haryaśva dhi-
 bhīḥ | vavanmā nú te yújyābhir ūtí kadā na indra rāyā á
 daśasyeh || 5 || ॥

२१० वासवसिवा वेधसस्त्वं नः कदा न इन्द्र वचसो वुबोधः ।
 अस्तं तात्या धिया रयि सुवीरं पूषो नो अर्वा न्यूहीत वाजी ॥६॥
 अमि यं देवी निर्रतिभिर्दीशे नसन्त इन्द्रं शरदः सुपृक्षः ।
 उपे त्रिवन्धुर्जुसदष्टिमेत्यस्ववेष्टं ये कृण्वन्तु मर्ताः ॥७॥
 आ नो राधांसि सवितः स्तवध्या आ रायो यन्तु पर्वतस्य रातो ।
 सदा नो दिव्यः पायुः सिपंक्तु वयं पात स्वस्तिभिः सदा नः ॥८॥

vāsávasiva vedhásas tvām naḥ kadā na indra vácaso
 bubodhah | ástam tātyā dhiyā rayīm suvíram pṛikshó no
 árvā ny uhīta vājī || 6 || abhí yām deví nirritiḥ cid iṣe ná-
 kshanta índram śaradaḥ supṛikshah | ūpa tribandhrú jarád-
 ashtīm ety ásvavesam yām kṛiṇávanta mártāḥ || 7 || á no
 rádhrānsi savita stavādhyā á rāyo yantu parvatasya rā-
 tnu | sādā no divyāḥ pāyuh śipanktu vāyam pāta — || 8 || ॥

O bounteous one, you are well known for the judicial discrimination whilst distributing riches, whether small or ample, for both your hands are full of treasure, and it is your goodness that nothing restrains you from giving generously. 3

O divine soul, far-famed like a man of enlightenment and physical strength, you are the fulfiller of aspirations. May you come to the home of the worshipper. O Lord of vital faculties, may we, the celebrated priests, offer our appreciations to you along with oblations. 4

O Lord of vital faculties, you are the giver of increasing wealth to the dedicated devotee, by whose sacred works and thoughts, you are glorified. When would you bestow upon us riches ? When would we feel secure by your appropriate protection ? 5

When, O resplendent Lord, will you appreciate our praise, and establish us, your adorers, in comfortable homes ? May your horse-like swift faculties, influenced by our protracted solemnity, convey food and wealth with brave children to our homes. 6

The resplendent sun is the upholder of the three regions like a brother. The mother earth along with her autumns, rich in plenteous food, invokes him. The mortals let not rest him at his home. 7

O divine creator, may the riches worthy of laudation come to us ; the riches that are in the bestowal of rain clouds. May the celestial protector of all, ever preserve us ; and may you, with your divine forces, ever cherish us with blessings. 8

(१८) अष्टमिं सूक्त

(१-८) यद्वर्कस्यास्य सूक्तस्य वैश्वदेवमिदं सिद्धं ब्रूहि । (१-१) ययमादिषुपूर्वां सविता, (१) यद्वया
उत्ताकर्त्तव्यं भगो वा, (७-८) यद्वयमहम्योव्यं वाक्मिन् देवता । चिदुर् एवम् ॥

४५०

उदु ष्य देवः सविता ययाम हिरण्ययीममतिं यामर्शिभ्रेत् ।
 नूनं भगो हव्यो मानुषेभिर्वि यो रतां पुरुवसुर्दधाति ॥१॥
 उदु तिष्ठ सवितः श्रुच्यस्य हिरण्यपाणे प्रसृतावृतस्य ।
 ह्युर्वीं पृथ्वीममतिं सृजान आ नृस्यो मर्तभोजनं सुवानः ॥२॥
 अयि द्रुतः सविता देवो अस्तु यमा विद्विधे वसवो गूणसि ।
 स नः स्तोमांश्चमस्यश्चनो धाद्विधेभिः पातु पापुमिनि सुरीन् ॥३॥

86.

Úd u shyá deváh savitá yayāma hiraṇyáyīm amátim
 yām áśisret | nūnám bhágo hávyo mānushēbhir ví yó rātā
 purūvāsū dádhdāti || 1 || úd u tishṭha savitaḥ śrudhy ásyá
 hiraṇyapāṇe prābhṛitāv ṛitāsya | vy ūrvīm prithvīm amátim
 srijānā ā nṛbhyo martabbhójauam suvánāḥ || 2 || ápi śhṛutāḥ
 savitá devó astu yām ā cid víśve vāsavo grīṇānti | sá na
 stómān namasyāṣ cāno dhād víśvebhīḥ pātu pāyúbhir ní
 sūrīn || 3 ||

अभि ये देव्यदितिर्गुणातिं सुवं देवस्य सवितुर्गुणाणा ।
 अभि सम्राजो वरुणो गृणन्त्यभि मित्रास्तौ अयमा सजोषाः ॥४॥
 अभि ये मिथो वनुषः सर्पन्ते रतिं दिवो रतिवाचः पृथिव्याः ।
 अरिर्गुण्य उत नः मृणोतु वरुण्येकवेनुमिनि पातु ॥५॥

abhi yām devy áditir grīṇāti savām devāsya sa-
 vitūr jushāṇā | abhi samrájo vāruṇo grīṇantī abhi mitráśo
 aryamā sajóśbāḥ || 4 || abhi yé mithó vanúśbāḥ sápante rā-
 tīm divó rātishācaḥ prithivyāḥ | áhir budhnyā utá naḥ
 śṛiṇotu vārūtry ékadhenubhir ní pātu || 5 ||



The sun-divine has diffused the golden lustre on high skies from his halo around him ; verily, the gracious sun is to be adored since he abounds in wealth that he distributes amongst men. 1

O sun-divine effulgent as golden rays, may you rise up, and hear solicitations of devotees at the time of worship. While diffusing light over the spacious earth, bestow human enjoyment upon men. 2

May the sun-divine, the source of light and energy, be glorified with praise to whom all Nature's bounties also pay reverence. May that Lord, worthy of our salutations, relish our praises and devotion. May he always bless the enlightened devotees with all his protections. 3

The mother infinity delighting at the manifestation of the divine source of light and heat glorifies him. The supreme sovereigns, the source of cosmic light, life and law, and other divinities consentaneously sing her praises. 4

They, the householders, who are solicitous as well as dispensers of wealth mutually and together adore and sing praises of heaven and earth. May the (lightning of clouds, the fire of midspace) hear us and may the venerable mother cherish us with brilliant words of blessings. 5

अनु तन्नो जांस्पतिर्मसीष्ट रत्नं देवस्य सविनुरियानः ।
 भगमुग्रोऽवसे जोहवीति भगमनुग्रो अघं याति रत्नम् ॥६॥
 शं नो भवन्तु वाजिनो हवेषु देवताता मिनद्रवः स्वर्काः ।
 जम्भयन्तोऽहिं वृक्कं रक्षोसि सनेम्यस्मद्युयवन्नमीवाः ॥७॥
 वाजेवाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।
 अस्य मध्वः पिवत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥८॥

ānu tán no jāś-
 pátir mañsishta rātnam devāsya savitúr iyānāḥ | bhāgam
 ugró 'vase jóhaviti bhāgam ānugro ádha yāti rātnam || 6 ||
 śam no bhavantu vājino háveshu devátātā mitádravaḥ svar-
 kāḥ | jambháyantó 'hiṃ vṛikam rákshānsi sánemy asmád
 yuyavann ámivāḥ || 7 || vāje-vāje 'vata vājino no dhāneshu
 viprā amṛitā ṛitajñāḥ | asyá mādghvaḥ pibata mādáyadhvam
 trīptā yāta pathībhir devayānaih || 8 || ० ||

(३०) एकोनपञ्चाशिं सूक्तम्

(१-७) सप्तर्ष्याण्य सूक्तस्य मीमांसनिर्बलिह कविः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

११ ऊर्ध्वो अग्निः सुमतिं वसवो अश्रेत्प्रतीची जुर्णिर्देवतातिमेति ।
 भेजाते अर्द्रा रथ्येव पन्थामृतं होता न इपितो यंजाति ॥१॥
 प्र वावृजे सुप्रया वहिरेषामा विश्पतीव वीरिट ह्याते ।
 विशामक्तोरुपसः पुर्वहृतो वायुः पूषा स्वस्तये नियुत्वान् ॥२॥

89.

Ūrdhvo agnīḥ sumatīm vāsvo aśret pratīcī jūrṇīr devā-
 tātim eti | bhejāte ādrī rathyēva pānthām ṛitām hótā na
 ishító yajāti || 1 || prā vāvṛije suprayā barbīr eśhām ā viś-
 pātīva bīṛiṭa iyāte | viśam aktōr ushāsah pūrvābhūtau vāyūḥ
 pūshā svastāye niyútvan || 2 ||

May the protector of people, when entreated, consent to bestow upon us the effulgence of the sun-divine. The ardent adorer invokes repeatedly the gracious Lord for the lasting protection whilst the less ardent calls him to obtain attractive riches only. 6

May the men of wisdom and strength, when invoked, bless us with happiness. They move in measured steps to the assembly of divines to bring excellent food. May they crush the wicked, the robber, and the demoniac forces. May they completely banish all old afflictions. 7

O immortal, the seekers of eternal truth, the powerful and energetic, the men of wisdom, may you defend us in every conflict, and help us to obtain wealth of wisdom. May you accept our sweet expression of reverence and be exhilarated and satisfied, and proceed by the paths traversed by the enlightened men. 8

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The flame of fire goes ahead of the fire sacrifice and accepts oblations for Nature's bounties. The dawn, as ever, goes to the west (having risen in the east). The pair of the householder and his wife proceeds to follow the path of the (morning) ritual, like two persons going in a chariot. May the assigned priest direct and celebrate our worship. 1

Preparation for food-bestowing sacred ceremony is complete. Of the two Lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to appear. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. 2

अ॒ग्न्या अ॒ग्नं वस॑वो रन्त दे॒वा उ॒राव॑न्त॒रिक्षि॑ म॒र्जय॑न्त शु॒भ्राः ।
 अ॒र्वाक्प॒थ उ॑रु॒ग्नयः॑ कृ॒णुध्वं॑ श्रो॒ता दू॒तस्य॑ ज॒ग्मुषो॑ नो अ॒स्य ॥३॥
 ते हि य॒ज्ञेषु॑ य॒ज्ञियासु॑ उ॒माः सु॒घस्य॑ वि॒श्वे अ॒भि सन्ति॑ दे॒वाः ।
 तौ अ॒ञ्चर॑ उ॒ग्रतो॑ य॒क्षमे॑ श्रु॒ष्टी म॒गं ना॑स॒त्या पु॒रन्वि॑म ॥४॥

jmaya 'ātra vāsavo ranta devā
 urāv antārikṣhe marjayanta subhrāḥ | arvāk pathā urujra-
 yaḥ kṛṇudhvam śrótā dūtasya jagmūśho no asya || 3 || té
 hi yajñēṣhu yajñīyāsa ūmāḥ sadhāsthām viśve abhi sānti
 devāḥ | tāñ adhvārā uśatō yakṣhy agne ṛuṣhṭī bhāgam
 nāsatyā pūramdhim || 4 ||

आग्ने गिरे॑ दि॒व आ पृ॑थि॒व्या मि॒त्रं व॑ह वरु॒णमिन्द्र॑मु॒ग्मिम् ।
 आ॒र्यम॑ण॒मदि॑तिं वि॒ष्णुमि॑षां सर॒स्वती म॒रुतो॑ मा॒दय॑न्ताम् ॥५॥
 रेरे ह॒व्यं म॒तिमि॑र्य॒ज्ञिया॑नां नक्ष॒त्कामं॑ म॒र्त्याना॑मसि॒न्वन् ।
 धा॒ता र॒पिम॑वि॒दस्य॑ स॒दासां॑ स॒क्षीम॑हि यु॒ज्येभि॑र्तु दे॒वेः ॥६॥
 नू रो॑द॒सी अ॒भिष्टु॑ते वसि॒ष्ठैर्ऋ॑तावा॒नो वरु॑णो मि॒त्रो अ॒ग्निः ।
 य॒च्छन्तु॑ च॒न्द्रा उ॒पमं॑ नो अ॒र्कं यु॒यं पा॑त स्व॒स्तिमिः॑ स॒दा नः॑ ॥७॥

āgne gīro divā ā prithivyā mitrām
 vaha vāruṇam indram agnīm | āryamaṇam āditim viṣṇum
 eṣhām śarasvatī marūto mādayantām || 5 || rareḥ havyām ma-
 tībhir yajñīyānām nākṣhat kāmam mārtyānām āsinvan |
 dhātā rapim avidasyām sadāsām sakṣīmāhi yūjyebhir nū
 devaḥ || 6 || nū rōdasi abhīṣṭute vasiṣṭhāir ṛitāvāno vā-
 ruṇo mitrō agniḥ | yāchantu candrā upamām no arkām yū-
 yām pāta — || 7 || ॥

May the divine life-giving forces now proceed on their respective paths upon the earth. May the brilliant vital principles in the wide firmament deck them. O swift-moving divines, direct your paths towards us ; may you listen to our messenger (the fire-divine), who has gone to meet you. 3

These universal adorable guardian divine powers occupy the place of common congregation at cosmic sacrifices ; O fire-divine, honour these divinities—one the giver of fortune ; other, the upholder of ever-truth—and the wisdom personified, worthy of oblations, at our work and worship. 4

O adorable leader, bring, whether from heaven or from earth, the adorable divine bounties, such as the sun, the ocean, the lightning, the fire, and the law-abider, the forces of the firmament and the pervading wind, for the good of worshippers ; and may the divine speech and the vital principles be delighted by our offerings. 5

The oblation is offered together with praises to the adorable divine powers ; may the fire-divine, in response to the desire of mortals, be present. May it give never-failing, all-benefiting riches ; and may we today be associated with the assembled divine forces. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth ; they glorify also the lord of ocean, the fire-divine, and the sun, who are worthy of our appreciations. May they, the conferrers of joy, bestow upon us excellent nutritious food ; and may you all ever cherish us with blessings. 7

(४०) यत्पारिषां सूक्तम्

(१-७ सप्तम्याम्य सूक्तस्य मेषादवर्णितं ऋषिः । विश्वे देवा देवताः । विष्णु उक्त्वा ।

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ओ श्रुष्टिर्विदुष्याऽ३ समेतु प्रति स्तोमं दधीमहि तुराणांम् ।

यदुय देवः सविता सुवाति स्यामास्य रत्तिनो विभागे ॥१॥

मित्रस्तनो वरुणो रोदसी च द्युभक्तमिन्द्रो अर्यमा ददातु ।

दिदेष्टु देव्यदिती रेक्णो वायुश्च यन्नियुवेते भर्गश्च ॥२॥

40.

Ō ṣṛushtīr vidathyā sām etu prāti stómam dadhīmahi
turāṇām | yād adyā devāḥ savitā suvāti syāmāsyā ratno
vibhagō ॥ 1 ॥ mitras tān no vāruṇo ródasī ca dyúbhaktam
īndro aryamā dadātu | dīdeshtu devy āditi rékṇo vāyūṣ ca
yān niyuvaite bhāgaṣ ca ॥ 2 ॥

सेदुग्रो अस्तु मरुतः स शुष्मी यं मर्त्यं पृषदश्वा अवाप ।
जुनेमुग्निः सरस्वती जुनन्ति न तस्य रायः पर्येतास्ति ॥३॥
अयं हि नेता वरुण कृतस्य मित्रो राजानो अर्यमापो धुः ।
सुहवा देव्यदिनिस्तुवा ते नो अहो अति पर्यन्नरिष्टान् ॥४॥
अस्य देवस्य मीळहुषो वया विष्णेरिपस्य प्रभूये हविर्भिः ।
चिदे हि रुद्रो रुद्रियं महित्वं यासिष्टे अतिरिभिनविरावत् ॥५॥

séd ugró astu marutaḥ sá
sushmī yām mārtyam pṛishadaśvā ávatha | utém agniḥ sá-
rasvati junánti ná tásya rāyāḥ paryetásti ॥ 3 ॥ ayám hí netā
vāruṇa rītásya mitró rājāno aryamāpo dhuh | suhávā devy
ādītīr anarvā té no áṇho āti parshann árishtān ॥ 4 ॥ asyā
devásya mīḷhúsho vayā víshṇor eshásya prabhṛithé havír-
bhiḥ | vidé hí rudró rudríyam mahitvám yāsishṭām vartír
aṣvināv írāvat ॥ 5 ॥

May the satisfaction derived from the sacrificial performance come to us as we contemplate the glorification of the swift-moving divine powers. Whatever the lord of creation produces, may we be today there where the wealth-bestowing divine distributes. 1

May the sun, the ocean, heaven and earth, lightning and ordainer, give us that wealth which is merited by brilliant laudations. May the divine mother infinity be disposed to give us riches, which Lord of divine wind and Lord of riches may preserve ever in our keeping. 2

O cloud-bearing winds, possessors of strength, like steeds and coloured like a spotted deer, may the man, whom you protect be resolute, and strong. May the fire-divine and divine speech also defend him, and may there be none to deprive him of his riches. 3

May this Lord of cosmic plasma, the leader of the cosmic sacrifice, and the radiant lord of cosmic light and cosmic order uphold our deeds. And may the divine foeless mother infinity, earnestly invoked, convey us safe beyond evil. 4

I propitiate with offerings the ramifications of that divine attainable, all-pervading Lord, who is the showerer of benefits. May the lord of cosmic vitality, bestow upon us the magnificence of his nature ; the pair of twin-divines (the sun and moon) have come to our dwelling abounding with celestial food. 5

मात्रं पूषन्नाघृण इरस्यो वरुन्त्री यद्रातिषाचंश्च रासन ।
 मयोभुवो नो अर्वन्तो नि पान्तु वृष्टिं परिम्मा वातो ददातु ॥६॥
 नू रोदसी अमिष्टि वसिष्ठैर्ऋतावानो वरुणो मित्रो अग्निः ।
 यच्छन्तु चन्द्रा उपमे नो अर्कं यूयं पात स्वस्तिभिः सदा नः ॥७॥

mātra pūshann āghṛiṇa irasyo vārūtri
 yād rātibācaṣ ca rāsan | mayobhūvo no ārvanto nī pāntu
 vṛiṣṭīm pārijmā vāto dadātu || 6 || nū ródasī — || 7 || 7 ||

(४१) एकपदापरितं सूक्तम्

(१-७) सप्तर्षेऽस्यास्य सूक्तस्य मेधावरिर्भस्मिष्ठ ऋषिः । (१) ययमर्षोऽग्नीमृमित्रावरुणाग्निमग्नीष्वान-
 स्पतितोमवद्वा, (२-६) द्वितीयादिपञ्चानां मन्त्रः, (७) सप्तम्याद्योपस्यो देवताः । (१) ययमर्षो
 वरुणी, (२-७) द्वितीयादिपञ्चानां मिष्टुर्, ऋषिः ॥

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प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
 प्रातर्भगं पुषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥१॥
 प्रातर्जितं भर्गमुग्रं हुवेम वयं पुत्रमर्दिनेर्यो विघ्नता ।
 आग्रश्चियं मन्यमानस्तुरश्विद्राजां चियं भगं मसीत्याहं ॥२॥
 भग प्रणेतर्भग सत्वरायो भगेमां चियमुदवा ददर्श ।
 भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥३॥

४१

Prātār agnīm prātār indram havāmahe prātār mitrāvā-
 runā prātār aśvinā | prātār bhāgam pūshānam brāhmaṇas
 pātim prātāḥ sōmam utā rudrāṃ huvēma || 1 || prātarjītam
 bhāgam ugrāṃ huvema vayāṃ putrām āditer yō vidhātā |
 ādhrāṣ cid yām mānyamānas turāṣ cid rāja cid yām bhā-
 gam bhakshīty āha || 2 || bhāga prāṇetar bhāga sātyarādho
 bhāgemāṃ dhīyam ūd avā dādan naḥ | bhāga prā no ja-
 naya gōbbhir āṣvair bhāga prā nṛbbhir nṛvāntaḥ syāma || 3 ||

O resplendent nourisher, be not angry on this occasion. May the protectress divine speech and the liberal associates of divine powers, grant us wealth ; may the ever-moving divine forces, the sources of happiness, protect us ; may the circumambient wind send us rain. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth ; they glorify also the lord of ocean, the fire-divine and the sun, who are worthy of our appreciations. May they, the conferrers of joy, bestow upon us excellent nutritious food, and may you all ever cherish us with blessings. 7



We invoke at the morning the fire-divine ; at dawn the Lord supreme ; at dawn the Lord of light and plasma, at dawn the pair of twin-divines ; at dawn the Lord of riches and nourishment, and universal priest ; at the morning the Lord of bliss and vitality. 1

We invoke at dawn the powerful gracious bounty, the son of mother infinity, who is the sustainer of the universe, to whom the common man, even the opulent praise and says, "give me (wealth) for my enjoyment." 2

O Lord gracious, the foremost guide to our sacred work, and faithful promiser of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers. 3

उ॒ते॒दानीं॑ भ॒गवन्तः॑ स्या॒मोत॑ प्र॒पित्व॑ उ॒त मध्ये॑ अ॒ह्नाम् ।
 उ॒तो॒दि॒ता मघ॑व॒न्सूर्य॑स्य वृ॒यं दे॒वानां॑ सु॒म॒तो॑ स्या॒म ॥४॥
 भ॒ग ए॒व भ॒गवो॑ अस्तु दे॒वास्तेन॑ वृ॒यं भ॒गवन्तः॑ स्या॒म ।
 तं त्वा॑ म॒गु सर्व॑ इ॒जो॒हवी॑ति॒ स नो॑ भ॒ग पु॒र॒ए॒ता भवे॑ह ॥५॥
 स॒म॒ध्व॒रायो॑प॒सो न॑मन्त॒ दधि॑कावे॒व शु॒चये॑ प॒दाय॑ ।
 अ॒र्वाची॑नं व॒सुवि॑दं भ॒गं नो॑ रथ॒मिवा॑श्वा वा॒जिन॑ आ व॒हन्तु॑ ॥६॥
 अ॒श्वाव॑ती॒र्गोम॑ती॒न उ॒षा॑सो वी॒र॒वतीः॑ स॒द॒सुच्छ॑न्तु भ॒द्राः ।
 घृ॒तं दु॒हाना॑ वि॒श्वतः॑ प्र॒पी॒ता यू॒यं पा॑त॒ स्व॒स्तिभिः॑ स॒दा नः॑ ॥७॥

utédānīm bhāgavantaḥ syāmotaḥ prapitvā uta mādhye ah-
 nām | utóditā maghavan sūryasya vayāṁ devānām suma-
 taú syāma 4 | bhaga evā bhāgavañ astu devās téna va-
 yām bhāgavantaḥ syāma | tām tvā bhaga sārva ij johavīti
 sá no bhaga puraetā bhavéhā | 5 | sām adhvarāyoshāso na-
 manta dadbikrāveva śucaye padāya | arvācīnām vasuvidam
 bhāgam no rātham ivāśvā vājīna ā vahantu || 6 || āśvāvatiḥ
 ḡomatīḥ na uśhāso vīravatīḥ sādām nehantu bhadráḥ | ghṛi-
 tām dúhānā viśvataḥ prāpitā yūyām pāta — || 7 || ॥

(४२) विषत्वारिचं तृकम्

(१-४) ऋषत्यास्य तृकस्य वैश्वकर्णवैसिष्ठ ऋषिः । गिये देवा देवताः । त्रिष्टुप् छन्दः ॥

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प्र॒ ब्र॒ह्माणो॑ अ॒ङ्गिर॑सो न॒क्षन्त॑ प्र॒ क्र॒न्द॒नुर्नो॑भ॒न्यस्य॑ वे॒तु ।
 प्र॒ धे॒न॒व उ॒व॒भ्रु॒तो न॑वन्त॒ यु॒ज्याना॑म॒द्रीं अ॒ध्व॒रस्य॑ पेशः ॥१॥
 सु॒ग॒स्तो अ॒ग्ने स॒न॒वित्तो॑ अ॒र्घ्वा यु॒क्त्वा सु॒ते ह॒रितो॑ रो॒हित॑श्च ।
 ये वा स॒ध॒म॒रुषा॑ वी॒र॒वाहो॑ हु॒वे दे॒वानां॑ ज॒नि॒मानि॑ स॒त्तः ॥२॥

Prā brahmāṇo āṅgīraso nakshanta prā krandanūr na-
 bhanyāsyā vetu | prā dhenāva udapṛūto navanta yujyātām
 ādrī adhvarāsyā pēśaḥ || 1 || sugās te agne sānavitto ādhvā
 yukshvā sūtē harito robītaḥ ca | yé vā sādmann arushā
 viravāho huvé devānām jānimāni sattāḥ || 2 ||

May we, at this hour, be fortunate, also in the forenoon or at mid-day, or at sun-rise ; may we, O bounteous Lord, be happy in the loving kindness of all divine powers. 4

O gracious Lord, possessor of graces as you are, through you, may we obtain the graces. Every one, verily, repeatedly invokes you ; O gracious Lord, may you, be our champion at this solemnity. 5

May the dawns come to bless our worship with the speed of cyclone moving to its target. May the dawns bring hitherwards grace, the bestower of prosperity. 6

May the auspicious mornings dawn on us for ever, with wealth of vitality, wisdom and valiant posterity. May she come streaming with all abundance and affection. May you along with the divine forces ever cherish us with blessings. 7

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May the learned priests, and fire-technicians be everywhere present ; let the roar of cloud in heaven be conscious of our adoration ; may the streams of expressions glide along distributing the water of thoughts ; and may the couple (the householder and his wife), like two stones conjointly grinding herbs, appreciate the beauty of the worship. 1

O splendid fire-divine, you have your long-familiar path to travel. May you yoke your red horses like flames to obtain the libation. These brilliant-shining flames are your conveyers to the chamber of worship, where, seated, I invoke the companies of Nature's bounties. 2

ससु वो यज्ञं महयज्ञमोभिः प्र होता मन्द्रो रिरिच उपाके ।
यजस्व सु पुर्वणीक देवाना यज्ञियामरमति ववृत्त्या ॥३॥
यदा वीरस्य रेवतो दुरोणे स्योनशीरतिधिराचिकेतत् ।
सुप्रीतो अग्निः सुधितो दम आ स विशे दाति वार्यमियत्ये ॥४॥
इमं नो अग्ने अध्वरं जुषस्व मरुत्स्विन्द्रे यज्ञसं कृधी नः ।
आ नक्तो बृहिः संदत्तामुपासोऽशन्ता मित्रावरुणा यज्ञेह ॥५॥
एवामि संहृत्स्व वसिष्ठो रायस्कामो विश्वप्स्यस्य स्तोत ।
इष रयि पप्रथद्वाजमस्मे युयं पात स्वस्तिभिः सदा नः ॥६॥

sām u vo ya-
jñām mahayan nāmobhiḥ prā hōtā mandrō ririca upākē |
yājāsya sū purvanika devān ā yajñīyām arāmatim vavṛit-
yāh || 3 || yadā vīrasya revāto dūropē syonaśīr ātithir āci-
ketat | sūprito agniḥ sūdhito dāma ā sá viśē dāti vāryam
īyatyai || 4 || imām no agne adhvarām juśhasva marútsv in-
dre yasāsam kṛidhī naḥ | ā náktā barbhī sadatām uśhāso-
śántā mitrávaruṇā yajehā || 5 || evāgnīm sahasyām vásisṭho
rāyāskāmo viśvāpsuyasya staut | īśham rayīm paprathad
vājam asmē yūyām pāta — || 6 || ० ||

(४३) विपत्तारिणं सुतम्

(१-५) ययर्चस्यास्य मूलत्वं नैषावर्ण्यसिद्ध क्रमिः । विश्वे देवा देवताः । मिदुप इन्द्र ।

१०० प्र वो यज्ञेषु देवयन्तो अर्चन्त्यावा नमोभिः पृथिवी इष्ये ।
येषां ब्रह्मण्यसमानि विप्रः विष्वेग्विद्यन्ति वृनिनो न शाखाः ॥१॥
प्र यज्ञ एतु हेत्वो न समिह्यच्छब्दं समनसो घृताचीः ।
स्तुणीत बृहिरध्वराय साधूर्ध्वा ओचीषि देवयूयस्युः ॥२॥

Prā vo yajñēshu devayānto arcan dyāva nāmobhiḥ pri-
thivī īśhādhyai | yēśhām brāhmāny āsamāni viprā vīśhvag
viyānti vanīno nā śākhāḥ || 1 || prā yajñā etu hētvo nā
śāptir ād yachadhvam sāmanaso ghrītāciḥ | strīṇitā barbhī
adhvarāya sādhrūdhvā śociṁshi devayūny asthuh || 2 ||

They glorify your worship, O fire-divine, with reverence. The ministrant priest, who is near us repeating pious praise, excels everybody else. (O devotees), may you have the appreciations for resplendent Nature's bounties and may you turn the unfaithful mind towards active worship. 3

When you (O fire-divine), as a guest, repose at ease in the dwelling of the liberal worshipper, you are welcomed. He (the divine fire) is appropriately placed in the hall of sacrifice and he well-pleased, grants desirable wealth to the people who approach Him. 4

Be gratified, O fire-divine, by our worship, convey our appreciations to the sun and the vital principles. May you enhance our glory day and night on your seat, and partake in the worship. May you bring appreciations at this place to the eager light-divine and bliss-divine. 5

The most celebrated priest has been glorifying the vigorous fire-divine, yearning for wealth, that gives all subsistence. May he bestow upon us food, riches, strength. May you, O Lord with other divine forces ever cherish us with blessings. 6

43

The devout worshippers, seek to attain divinity, by singing praises at worship. They adore the heaven and earth also with reverences. The adorations, verily, spread like the branches of trees in all directions. 1

Let the sacrifice proceed like a swift courser. May you, O priests, with one accord, elevate your ladles, charged with butter. May you spread sacred grass to prepare for the solemn service. Let the flames, that love to meet Nature's bounties, ascend on high. 2

आ पुत्रासो न मातरं विशृत्राः सानीं देवासो बर्हिषः सदन्तु ।
 आ विश्वार्चीं विदुष्यामनक्कमे मा नो देवताता मृधस्कः ॥३॥
 ते सीषयन्तु जोषमा यजत्रा ऋतस्य धाराः सुदुष्ठा दुहानाः ।
 ज्येष्ठं वो अथ मह आ वसूनामा गन्तन् समनसो यति ए ॥४॥
 पुवा नो अग्ने विद्वा दशस्य त्वया वयं सहसावजास्काः ।
 राया युजा सधमादो अरिष्टा यूयं पात स्वस्तिभिः सदा नः ॥५॥

putrāso nā mātāram vibhritrāḥ sánau devāso barhishah sa-
 dantu | á visvāci vidathyām anaktv āgne mā no devātātā
 mṛidhas kaḥ || 3 || té sishapanta jósham á yajatrā ritāsya
 dhārāḥ sudūghā dūhānāḥ | jyésthāṁ vo adyā máha á vá-
 sūnām á gantana sámanaso yāti shthā || 4 || evā no agne
 vikshv á dasasya tváyā vayām sahasāvann āskrah | rávā
 yujā sadhamādo árishṭā yūyām pāta — || 5 || 10 ||

(४४) षडभ्यन्तरि सूक्तम्

(१-५) षडभ्यन्तरि सूक्तम् यैषावर्णितं कविः । (१) षडभ्यन्तरे इषिष्यन्तुषोऽग्निर्गोवृषिषु-
 वृष्यन्तुषोऽग्निर्गोवृषिषुः, (२-५) द्वितीयादिष्वन्तर्याम्य इषिष्य देवताः ।

(१) षडभ्यन्तरे अग्नी, (२-५) द्वितीयादिष्वन्तर्याम्य इषिष्य देवताः ।

॥११॥

दुधिकां वः प्रथममभिनोपसंममि समित्तुं भर्गमूनयं हुवे ।
 इन्द्रं विष्णुं पूषणं ऋतं स्पतिमादित्यान्धावापृथिवी अपः स्वः ॥१॥
 दुधिकामु नर्मसा बोधयन्त उदीराणा युज्ञासुपप्रयन्तः ।
 इक्षीं देवीं बर्हिषि सादयन्तोऽभिनो विप्रा सुहवा हुवेम ॥२॥

44.

Dadhikrām vaḥ prathamām aśvīnoshāsam agnīm sāmīd-
 dham bhāgam ūtāye huve | indram vishṇum pūshāṇam
 brāhmaṇas pātim ādityān dyāvāpṛithivī apāḥ svāḥ || 1 || da-
 dhikrām y nāmasā bodhāyanta ndirāṇa yajñām upaprayān-
 taḥ | iḷaṁ devīm barhishi sādāyanto 'aśvinā viprā suhāvā
 huveṁa || 2 ||

Let enlightened devotees sit down on the summit of the sacred grass, like babies in arms reposing on their mother. Let the all-consuming flames be fed with oblations. O fire-divine, may you not hand us over to the cruel in the battle of life. 3

May the adorable Nature's bounties gladly milking the copious streams of water come here with one accord and be fully honoured. May the most precious and commendable of your treasures be ours today. 4

Be glorified, O fire-divine, and send us wealth among the people; may we ever be closely knit to you; may we always keep rejoicing and unmolested, and possess riches. May you along with other divine forces ever cherish us with blessings. 5

44

For your preservation, O worshippers, I invoke, first the cyclonic forces, then the pair of twin-divines, the dawn, the kindled fire-divine, the graces, the lightning, the, wind, the sustenance, Lord, supremacy of universe, the months, heaven and earth, the waters and the sun. 1

Arousing and animating with adoration, the cosmic cyclones proceed diligently with the assigned duties; the divine lady of wisdom sits on the sacred grass. Let us invoke the intelligent and swift-moving pair of twin-divines. 2

दुधिकावाणं बुबुधानो अग्निमुप ब्रुव उपसं सूर्यं गाम् ।
 यमं यैश्चनैर्वरेणस्य वृष्टुं ते विश्वास्मदुरिता यावयन्तु ॥३॥
 दुधिकासो प्रथमो वाज्यवाग्नि रथानां भवति प्रजानन् ।
 संविद्वान उपसा सूर्येणादित्येभिर्वसुभिरङ्गिरोभिः ॥४॥
 आ नो दधिकाः पुण्यामनकृतस्य पन्थामन्वेतवा उ ।
 भूणोतु नो देव्यं शर्वोऽग्निः भूष्वन्तु विश्वे महिषा अमूराः ॥५॥

dadhikrāvāṇam bubudhānó agnīm ūpa bruva
 ushāsam sūryam gām | bradhnām māṁścātór vārunasya ba-
 bbrūm té viśvāsmád duritā yāvayantu || 3 || dadhikrāvā
 prathamó vājy árvāgre rāthānām bhavati prajānān | samvi-
 dānā ushāsā sūryenādityēbhir vāsubhir āṅgirobhiḥ || 4 || ā
 no dadhikrāḥ pathyām anaktv rītāsya pānthām anvetavā
 u | śrīṇótu no daīvyam śárdho agniḥ śrīṇvāntu víśve ma-
 hiśhā ámurāḥ || 5 || 11 ||

(४५) पञ्चमस्तोत्रं सुक्तम्

(१-५) वसुदेवस्यास्य सुक्तस्य मेधावन्निर्वसित कृषि । सविता देवता । मिद्रूप छन्दः ॥

११९० आ देवो यातु सविता सुरज्ञोऽन्तरिक्षप्रा वहमानो अश्वैः ।
 हस्ते दधानो नर्यां पुरुषि निवेद्यायश्च प्रमुवश्च भूमे ॥१॥
 उदस्य बाह्व इतिरा बृहन्तो हिरण्यया द्वयो अन्तो अनष्टाम् ।
 नूनं सो अस्व महिमा पणिष्ट सूरश्चिदस्मा अनु दादपस्याम् ॥२॥
 स घा नो देवः संविता सुहावा साविपह्नुपतिर्वसुनि ।
 विश्रयमाणो अमतिमुरुचीं मर्तुभोजनमर्घ रासते नः ॥३॥

45.

Ā devó yātu savitā surātno 'ntarikshaprā váhamāno
 āsvaiḥ | hāste dādhnāno nāryā purūṇi niveśāyañ ca prasu-
 vāñ ca bhūma || 1 || ūd asya bāhū śithirā bṛibāntā hiraṇ-
 yāyā divó antāni anashtām | nūnām só asya mahimā pa-
 nishṭa/sūras cid asmā ānu dād apasyām || 2 || sá gbā no
 devāḥ savitā sahvāvá sāvisvad vāsupatir vāsūni | viśrāya-
 māṇo amátim urūcīm martabhójanam ádha rāsate naḥ || 3 ||

Propitiating the cosmic cyclonic forces, I glorify the fire-divine, the dawns, the sun, the earth, the great sustainer of the venerable, all these who are mindful of their adorers; may they ward off from us all grief and troubles. 3

The cosmic cyclone, the first amongst all speedy forces, it knows its function and remains in front of the chariots. It is consentient with dawns, with the sun, with the months, with the planets, and with the vital winds. 4

May the cosmic cyclone, carve out the track we travel, so that we may pass along the path of eternal order. May the fire-divine, the prime strength of natural forces hear our invocation; may all the great Nature's bounties, which are never perturbed, hear us. 5

45

Borne by his beams, may the divine sun, possessed of precious treasure, filling the firmament with radiance, come hither. (While he goes away), he lulls men to slumber (in the evenings) and again arouses living beings (in the mornings). In his hands, he holds many things that make men happy. 1

May the outspread, vast and golden arms of the sun, extend unto the bounds of sky; verily, his greatness is glorified by us. May the sun impart vigour to us. 2

May the divine sun, who is endowed with energy, and is the lord of wealth, bestow treasures upon us. May he, advancing his far-spreading lustre, bestow upon us food that feeds men. 3

इमा गिरः सवितारं सुजिह्वं पूर्णमस्तिमीळते सुपाणम् ।
चित्रं ययौ बृहदुक्ते दधातु यूयं पात स्वस्तिभिः सदा नः ॥४॥

Imā girāḥ savitāraṁ sujihvāṁ pūrṇagabhastim ūṇate supā-
ṇam | citrāṁ vāyo bṛhād asmé dadhātu yūyāṁ pāta —
॥ ४ ॥ ॥

(४९) बृहद्व्यासः सूक्तम्

(१-४) बृहद्व्यासः सूक्तम् वैश्वदेवः ॥ (१-२) बृहद्व्यासः
व्यासः, (४) बृहद्व्यासः सूक्तम् ॥

॥१॥ इमा रुद्राः सवितारं सुजिह्वं पूर्णमस्तिमीळते सुपाणम् ।
अर्धव्यासं संहमानाय देवसे त्रिमासुधाय भरता भूषोतु नः ॥१॥
स हि क्षयेण क्षम्यस्व जन्मनः सामान्येन दिव्यस्य चेतति ।
अवर्णनीरुपं नो ब्रह्मरन्मीषो ह्य जातु नो भव ॥२॥
या ते विष्णुवर्धन दिव्यस्य स्मृता चरन्ति पारि सा वृषाक्तु नः ।
सर्वस्य ते स्वपिबत भेषजा मा नष्टोक्तेषु तनयेषु रीरिषः ॥३॥
मा नो वधी रुद्र मा परा दा मा ते भूम प्रसितौ हीडितस्य ।
आ नो मज बहिषि जीवन्से यूयं पात स्वस्तिभिः सदा नः ॥४॥

॥५॥

Imā rudrāya sthirādhanvane girāḥ kṣhiprēśhave devāya
avadhāvne | āśhābhāya sāhamānāya vedhāse tigmāyudhāya
bharatā bṛiṇōtu naḥ || १ || sā hi kṣhāyēṇa kṣhāmāyasya jān-
manah sāmrājyena divyāsya cētati | āvann āvantir ūpa no
dūraḥ carānamivō rudra jāsu no bhava || २ || yā te didyūd
āvasrīṣhṭā divās pāri kṣhmayā cāratī pāri sā vṛiṇaktu naḥ |
sahāsraṁ te svapivāta bheshajā mā naś tokēśhu tānāyeshu
rīrīṣhaḥ || ३ || mā no vadhi rudra mā parā dā mā te bhūma
prāsītau hīlītāsya | ā no bhaja barhiṣhi jīvaṇāśe yūyāṁ
pāta — || ४ || ॥

These praises glorify the sun, whose tongues, the rays are pleasant, whose arms are full of wealth, and whose hands are lovely, may he bestow upon us wonderful and abundant food ; and may you, divine forces, ever cherish us with blessings. 4

46

Offer these praises to the vital-divine armed, as if, with firm bow and swift-flying shafts. He is the bestower of food, the invincible, the conqueror, the creator, the wielder of sharp-pointed weapons. May he hear our call. 1

He is known through his control over the beings of the earth, and through his sovereignty over those of heaven. May you, O vital divine, willingly come to our doors, that gladly welcome you, protect our progeny and heal all sickness in our family. 2

May your cosmic electric radiations, which discharged from heaven traverse the earth, pass us uninjured by. O appeaser of the wind, though you have a thousand medicaments, inflict no evil upon our babies and youths. 3

Harm us not, O Lord of cosmic vitality, abandon us not; let us not be tormented under your bondage, when you are displeased ; make us partakers of the life-promoting worship and may you, O Nature's bounties, ever cherish us with blessings. 4

(७७) सप्तम्यारिषं सूत्रम्

(१-७) पदुर्नवम्यास्य सूत्रस्य वैशाखमर्षिर्विष्णुः कृत्विः । वायो देवताः । विष्णुः कृत्विः ॥

४१७७

आपो वो वः प्रथमं देवयन्तं इन्द्रपानमुर्मिमहेत्युतेः ।
 तं वो वयं शुचिर्मरिभ्यः घृतमुषं मधुमन्तं वनेम ॥१॥
 तमुर्मिमापो मधुमन्तं वोऽपां नपादवत्वाशुहेमा ।
 यस्मिन्निन्द्रो यमुर्मिमादयति तमस्याम देवयन्तो वो अय ॥२॥
 शतपवित्राः स्वधया मदन्तीर्वीरुवानामपि यन्ति पावः ।
 ना इन्द्रस्य न भिनन्ति मुतानि सिन्धुभ्यो हव्यं घृतवमुहेत ॥३॥
 याः सूर्यो रश्मिभिराततान् याम्य इन्द्रो अरदद्वातुमुर्मिमः ।
 ते सिन्धवो वरिषो धातना नो वयं पात खस्तिभिः तदा नः ॥४॥

47.

Āpo yām vaḥ prathamāṁ devayānta indrapānam ūrmīm
 ākṛiṇvatelāḥ | tāṁ vo vayāṁ śucim ariprām adyā ghrīta-
 prūṣham mādhumiantaṁ vanema || 1 || tāṁ ūrmīm āpo mādhu-
 mattamam vo 'pām nāpād avatv āśubhēmā | yāsminn indro
 vāsubhir mādāyāte tāṁ agyāma devayānto vo 'adyā || 2 ||
 śatāpavitṛāḥ svadhāyā mādantir devīr devānām āpi yanti
 pāṭhaḥ | tā indrasya nā minanti vratāni śindhubhyo hav-
 yām ghrītāvaj juhota || 3 || yāḥ sūryo rasmbhir ātatāna
 yābhya indro āradad gātum ūrmīm | té sindhavo vāriṇo
 dhātanaḥ no yūyam pāta — || 4 || ५॥

(७८) सप्तम्यारिषं सूत्रम्

(१-४) पदुर्नवम्यास्य सूत्रस्य वैशाखमर्षिर्विष्णुः कृत्विः । (१-३) ययमर्षितृत्स्य क्रमवाः, (४) कृत्विः ।
 वायो कृत्विः । वायो देवा वा देवताः । विष्णुः कृत्विः ॥

४१७८

ऋमुक्षणो वाजा मृदयध्वमस्मे नरो मघवानः सुतरवः ।
 आ वोऽर्वाचः क्रतवो न यातां विभ्वो रयं नयं वतयन्तु ॥१॥
 ऋमुक्षुभिर्मि वः स्वाम विभ्वो विमुभिः शवसा शवसि ।
 वाजो अस्मौ अक्षु वाजसातुविन्नेण मुजा तरुषेम वृषम् ॥२॥

48.

R̥bhuksaṇo vājā mādāyadhvam asmé naro maghavā-
 naḥ sutāsya | ā vo 'rvācaḥ krātavo nā yātām víbhvo rátham
 náryam vartayantu || 1 || r̥ibhūr r̥ibhūbhir abhí vaḥ syāma
 víbhvo víbhūbhiḥ śávasā śávāsi | vājo asmāi avatn vāja-
 mātāv indreṇa yujā taruṣhema vṛitram || 2 ||

We solicit from you, O divine waters, today, that pure, faultless, rain-shedding, sweet essence of the earth, which the pious worshippers have first consecrated as the beverage of resplendent Lord. 1

O divine waters, the swift-moving fire (the grandson of water) protect that wave, which is most rich in sweets and wherewith may the sun and life-giving elements be pleased. May we, devotees of Nature's bounties, share with you today your joy. 2

The divine waters, the purifiers of hundreds, rejoicing in their innate nature, pursue the paths of Nature's forces; they never violate the sacred laws of resplendent Lord. May you offer to rivers your tributes, rich in affection and love. 3

Those divine waters, whom the sun extends with his rays and, for whom the lightning has carved a path for travel—may these streams serve us and preserve our life. May you, O Nature's bounties ever cherish us with blessings. 4

May the leaders of intellectual, moral and physical realms, possessors of opulence, be exhilarated by our offerings; may your active and powerful energies bring your transports, beneficial to mankind, towards us. 1

May we as the intellectuals strengthened with your intellectual forces and we as the moral persons with your moral stature overcome the strength of foes by our strength. May our physical forces aid us in our struggles, and helped by supreme Lord, may we overcome our adversary. 2

ते चिद्धि पूर्वैरभि सन्ति शासा विश्वौ अयं उपरताति यन्त्रम् ।
 इन्द्रो विन्धौ ऋमुक्ष वाजो अयः शर्वोर्मिधत्वा कृणवन्वि नृम्णम् ॥३॥
 नू देवासो वरिवः कर्त्तना नो भूत नो विश्वेऽवसे सज्जोषाः ।
 समस्ते ह्ये वसवो ददीरन्युयं पात स्वस्तिभिः सदा नः ॥४॥

te cid dhi pār-
 vīr abhi sánti śāsā vīśvāñ ayaḥ uparātāti yanvan | indro
 vībhvāñ ṛibhukṣhā vājo ayaḥ śātroḥ mithatyā kṛṇavan vi
 nṛimṇām || 3 || nū devāso vārivaḥ kartanā no bhūtā no vīśvā
 'vaso saśūśhāḥ | sām asmé iśhṛṇ vāsavo dadīran yūyām
 pāta — || 4 || 15 ||

(४९) वक्रोपपञ्चोऽर्थः

(१-४) ऋमुक्षवन्वात्य मुक्तस्य वैश्वानरिर्भस्तिष्ठति । आपो देवताः । विष्णुः । इन्द्रः ।

समुद्रज्यैष्ठाः सलिलस्य मध्यात्पुनाना युन्त्यनिविशमानाः ।
 इन्द्रो या वज्री वृषभो रराद् ता आपो देवीरिह मार्मवन्तु ॥१॥
 या आपो दिव्या उत वा स्रवन्ति खनिर्निमा उत वा याः स्वर्षजाः ।
 समुद्रार्था याः शुचयो पावकास्ता आपो देवीरिह मार्मवन्तु ॥२॥
 यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यज्जनानाम् ।
 मधुमुतः शुचयो याः पावकास्ता आपो देवीरिह मार्मवन्तु ॥३॥
 यासु राजा वरुणो यासु सोमो विश्वे देवा यासुर्जं मदन्ति ।
 वैश्वानरो यास्वभिः प्रविष्टस्ता आपो देवीरिह मार्मवन्तु ॥४॥

49.

Samudrājyeshthāḥ salilāsya mādhyāt punānā yanty āni-
 viśamānāḥ | indro yā vajrī vṛishabho rarāda tā āpo devīr
 ihā mām avantu || 1 || yā āpo divyā utā vā sṛavanti khañ-
 trimā utā vā yāḥ svayamjāḥ | samudrārthā yāḥ śūcayah
 pāvakās tā āpo — || 2 || yāsām rāja vāruṇo yāti mādhye
 satyānṛite avapāśyañ jānānam | madhuseūtāḥ śūcayo yāḥ
 pāvakās tā āpo — || 3 || yāsu rāja vāruṇo yāsu sōmo vīśve
 devā yāsūṛjam mādanti | vaiśvanaró yāsv aśnīḥ prāvishṭas
 tā āpo — || 4 || 16 ||

They, verily, overcome multitudes by their prowess, and overcome all evils in the close encounter. May the resplendent Lord, and the forces of moral, intellectual, and physical realms, the subduers of evils, annihilate by their wrath the strength of the wicked. 3

O divine powers, grant us opulence this day ; may you all with one accord give us protection ; may the exalted intellectual forces impart the food of knowledge ; and may you, O Nature's bounties, ever cherish us with blessings. 4

49

The water-streams, with ocean as their chief, proceed from the midst of the firmament, purify, and flow unceasingly. The resplendent, the possessor of the adamantine power, the showerer, digs channels of these rivers. May these water-streams protect me here. 1

May the water-vapours, that are in the sky, or those that condense and shower on earth, and those, whose channels have been dug, or those that have sprung up spontaneously, and those that are speeding to the ocean,—all are pure and purifying. May those water-streams protect me here. 2

Those, amid whom the venerable sovereign of cosmic waters passes in the middle sphere, again, the one who is discriminater of man's truth and falsehood, and those who are shedding sweet showers —all are pure and purifying. May those water-streams protect me here. 3

May they (the waters), over which their king, the venerable Lord of cosmic waters, rules, and in which the sap of bliss abides, from whom Nature's bounties receive strength and vigour, and into whom the cosmic universal fire enters —may those water-streams protect me here. 4

(५०) पद्यायां सुकृत्

(१-५) यदुक्तं तस्यास्य सुकृत् नैवावशिष्टं कृत् । (१) वपमर्षो मित्रावरुणौ, (२) क्षितीयाया
 अग्निः, (३) क्षीयाया विष्णो देवाः, (४) यदुक्तं तस्यो देवताः । (१-५) वपमाग्नि-
 सुकृत् अग्नी, (५) यदुक्तं तस्यमातिवपती वायवी या इन्द्राणी ॥

०१०० आ मां मित्रावरुणेह रक्षतं कुल्यययद्विष्वयन्मा न आ गन् ।
 अजकृत्तं दुर्दृशीकं तिरो दधि मा मां पयेत्तु रपसा विदुत्सकः ॥१॥
 यद्विजामन्परि वन्दने भुवदष्टीवन्तो परि कुल्फो च देहत् ।
 अग्निष्टच्छोचन्नप बाधतामितो मा मां पयेत्तु रपसा विदुत्सकः ॥२॥

50

Ā mām mitravarunehā rakshatam kulāyāyad viṣvāyan
 mā na ā gan | ajakāvam durdrśikam tiro dadhe mā mām
 pādyena rāpasā vidat tsāruh || 1 || yād vijāman pārushi vānda-
 nam bhūvad ashtīvāntau pāri kulphau ca déhat | agnīsh
 tac chócann āpa bādhatām ito mā mām pādyena — || 2 ||

यच्छत्सुलो भवन्ति यज्ञदीषु यदोषधीभ्यः परि जायति विषम् ।
 विक्षे देवा निरितस्तत्सुवन्तु मा मां पयेत्तु रपसा विदुत्सकः ॥३॥
 याः प्रवतो निवत उदत उद्वन्तीरनुदकाश्च याः ।
 ता अस्मभ्यु पर्यसा पिन्वमानाः शिवा देवीरशिपदा भवन्तु सर्वा नद्यो अशिमिदा भवन्तु ॥४॥

yāc chalmalau bhāvati yān nadīshu yād ōshadhībhyah pāri
 jāyate vishām | viṣve devā nīr itās tāt suvantu mā mām
 pādyena — || 3 || yāh pravāto nivāta udvāta udanvātīr anu-
 dakāś ca yāh | tā asmābhyam pāyasā pīnvamānāḥ śivā de-
 vīr aṣipadā bhavantu sārva nadyo aśimidā bhavantu
 || 4 || 17 ||

May the sun light and water protect me here in this world ; let not the insidious and spreading poison reach me ; may the equally malignant and undiscernible (venoms) disappear ; let not the crooked worm recognize me by the sound of my footsteps. 1

May the refulgent fire vanish far away that poison which is generated in the manifold knots of trees, and the like, and which overspreads upon the kness or ankles ; let not the crooked worm recognize me by the sound of my footsteps. 2

The poison that is in the silk-cotton tree, in rivers, or that which is generated from plants, may the naturally healing powers vanish and drive away ; let not the crooked winding worm recognize me by the sound of my footsteps. 3

May the divine rivers, whether flowing down the steep declivities, the valleys, or the heights, whether in the channels full of water or dry, or all those who swell with water, be auspicious to us and never afflict us with disease ; may all the rivers keep us free from harm. 4

(११) एकाग्रार्थं सूक्तम्

(१-३) नृकस्यास्य नृकस्य वैद्यवर्जितस्य ऋषिः । आदित्या देवता । विष्णुः इन्द्रः ।

३१८३

आदित्यानामवसा नूतनेन सक्षीमहि शर्मणा शतमेन ।
 अनागास्त्वे अदितित्वे तुरास इमे यहा वंशु ओषमाणाः ॥१॥
 आदित्यासो अदितिर्मादयन्तां मित्रो अर्यमा वरुणो रजिष्ठाः ।
 अस्माकं सन्तु भुवनस्य गोपाः पिबन्तु सोममवसे नो अय ॥२॥
 आदित्या विश्वे मरुतश्च विश्वे देवाश्च विश्वे ऋमवश्च विश्वे ।
 इन्द्रो अमिर्ध्विना तुष्टुवाना यूयं पात स्वस्तिभिः सदा नः ॥३॥

51.

Ādityānām āvasa nūtanena sakṣimāhi śārmaṇa śāṃta
 mona | ana-gāstvė adititvė turāsa imāṃ vajrām dadhatu
 grōṣhamānāḥ | 1 || ādityāso āditir mālayantām mitrō aryamā
 vāruṇo rājishṭhāḥ | asmākaṃ santu bhūvapasya gopāḥ pī-
 hantu sōmam āvase no adya | 2 || ādityā vīṣve marūtaḥ ca
 vīṣve devāḥ ca vīṣva rībhāvaḥ ca vīṣve | indro agaur asvīnā
 tushṭuvānā yūyām pāta — || 3 || 10 ||

(१२) द्विपञ्चाशं सूक्तम्

(१-३) नृकस्यास्य नृकस्य वैद्यवर्जितस्य ऋषिः । आदित्या देवता । विष्णुः इन्द्रः ।

३१८४

आदित्यासो अदितयः स्वाम् पूर्व्वेव्वा वंसवो मर्त्यवा ।
 सनेम मित्रावरुणा सनन्तो भवेम यावापृथिवी सर्वन्तः ॥१॥
 मित्रन्तश्चो वरुणो मामहन्तु शर्म तोकाय तनयाय गोपाः ।
 मा वो भुजेमान्यजातमेनो मा नक्तर्कं वसवो यच्चयध्वे ॥२॥
 तुरण्यवोऽङ्गिरसो नक्षन्त रत्नं देवस्य सज्जितुरिण्डानाः ।
 पिता च नन्नो मुहान्यजशो विश्वे देवाः समनसो जुपन्त ॥३॥

52.

Ādityāso āditayah svāma pūr devatrā vasavo martya-
 trā | sānema mitrāvaruṇā sánanto bhávema dyāvāpṛithivī
 bhāvantaḥ | 1 || mitrās tān no vāruṇo mānabanta śārīna
 tokāya tānayūya gopāḥ | mā vo bhujemānyajātam éno mā
 tát karma vasavo yāc cāyadhve || 2 || turanyāvó 'ṅgirasō
 nakshanta rātnam devāsya savitūr iyānāḥ | pitā ca tān no
 mahān yājatro vīṣve devāḥ sāmanaso jushanta || 3 || 10 ||

51

May we, through the most auspicious shelter of solar systems, enjoy a new and comfortable home life ; may these swift moving systems, in response to our invocations, lead us to the state of sinlessness and invincibility. 1

May the solar systems, the mother infinity, the most loving sun, the ordainer and waters exhilaratingly rejoice. May the guardians of the world become ours and drink the elixir of devotional expressions today for our preservation. 2

All the solar systems, all the vital principles, all Nature's bounties, all the men of intellect, the sun, the fire-divine, the pair of twin-divines have been glorified by us ; may you all ever cherish us with blessings. 3

52

O solar systems, may we be free from every bond. O Lord of cosmic life, residing among Nature's bounties, may your protection extend to mortals. O Lord of cosmic light and bliss, may we partake (of your bounty). O heaven and earth, may we live (through your blessings). 1

May the cosmic light and bliss, our guardians, grant blessings and shelter to our sons and grandsons ; let us not suffer for offences committed by others ; let us not, O Lord of cosmic life, perform any act by which you may be offended. 2

The ever-prompt vital priests soliciting Him, obtain precious wealth from the creator of universe ; may the mighty adorable protector, and all universal divine bounties be favourably disposed to us, and approve our offering. 3

(५१) भिरयावां सुहम्

(१-४) वृषण्यान्व सुहस्य विषमपरिर्विह कृषिः । यावापृथिवी देवते । विदुः पन्थः ॥

०१०० प्र यावा यज्ञोः पृथिवी नमोभिः सुबाध ईले बृहती यज्ञे ।
 ते चिदि पूर्वं कवयो गृणन्तः पुरो मही दीक्षिरे देवपुत्रे ॥१॥
 प्र पूर्वजे पितरा नव्यसीभिर्गृभिः कृणुष्व सदाने ऋतस्य ।
 आ नो यावापृथिवी देव्येन जनेन यातं माहि वां वरूयम् ॥२॥
 उतो हि वी रत्नधेयानि सन्ति पुरुणि यावापृथिवी सुदासे ।
 अस्मे धत्तं यदसदस्कृधेषु द्युयं पात स्वस्तिभिः सदा नः ॥३॥

53.

Prá dyāvā yajñath prithivī nāmobhiḥ sabādha ile bṛi-
 hatī yājatre | té cid dhī pūrve kaváyo gṛṇántaḥ puró mahī
 dadhiré deváputre || 1 || prá pūrvajé pitárā nāvyaśibhir gīr-
 bhīḥ kṛiṇudhvaṃ sádane ṛitásya | á no dyāvāprithivī dat-
 vyena jánena yātam māhi vām varūtham || 2 || utó hí vām
 ratnadhéyāni sánti purūni dyāvāprithivī sudāse | asmé dhat-
 tam yád āsad āskṛidhoyu yūyám pāta — || 3 || ३॥

(५४) वस्तोष्पावां सुहम्

(१-४) वृषण्यान्व सुहस्य विषमपरिर्विह कृषिः । वास्तोष्पाविर्विह कृषिः । विदुः पन्थः ॥

०११० वास्तोष्पते प्रति जानीह्यस्मान्स्वविज्ञो अनमीवो भवा नः ।
 यत्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे ॥१॥
 वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो ।
 अजरसस्ते सख्ये स्याम पितेव पुत्रान्प्रति नो जुषस्व ॥२॥
 वास्तोष्पते शुग्मया संसदा ते सधीमहि रुष्या गानुमत्या ।
 पाहि क्षेम उत योगे वरं नो द्युयं पात स्वस्तिभिः सदा नः ॥३॥

54.

Vástosh pate práti jāniḥy asmān svāveśo anamivó bhava
 naḥ | yát tvémahe práti tán no jushasva śām no bhava
 dvipáde śām cátnshpade || 1 || vástosh pate pratárāṇo na
 edhi gayasphāno góbbhir āśvebbhir indo | ajárāsas te sakhyé
 syāma pitéva putrán práti no jushasva || 2 || vástosh pate
 śagmáya samsádā te sakshimábi raṇváyā gātumátyā | páhi
 kshéma utá yóge váraṃ no yūyám pāta — || 3 || ३॥

53

Attended by a group (of priests), I worship the adorable and mighty heaven and earth with solemn ceremonies and praises. These two great ones are dear like the sons of Nature's bounties, whom ancient sages, glorifying, have enshrined in their hearts. ¹

With newest hymns, may you pay reverence in the sacred hall of worship to the ancient parents (of all living beings). O heaven and earth, come to us with the celestial powers, since both of you occupy a big status. ²

O heaven and earth, you hold in your possession many treasures worth being given to the pious donor. May you give us that wealth, which comes in free abundance ; and may you all ever cherish us with blessings. ³

54

O guardians of our homes, may you recognize us, and provide an excellent abode to us ; whatever we ask of you, be pleased to grant it, and be the bestower of happiness on our bipeds and quadrupeds. ¹

O protector of our homes, be our preserver and augments of our wealth, of cattle and horses. O bestower of bliss, may we, through your friendship, be exempt from decay ; be favourable to us, like a father to his sons. ²

O protector of our homes, may we, through your dear fellowship, obtain comfortable, delightful and opulent home. May you help us in preserving and earning our acquisitions, and may you along with your divine forces ever cherish us with blessings. ³

(५५) यक्षपञ्चाशं सुतम्

(१-८) महर्षस्यास्य सुतस्य यैश्वर्यमिर्विशिष्टं सति । (९) प्रथमस्यैवात्मोत्पत्तिः, (१-८) द्वितीयस्यै-
वात्मोत्पत्तिः । (१) प्रथमस्यैवात्मोत्पत्तिः, (१-८) द्वितीयस्यैवात्मोत्पत्तिः ।
पञ्चदशस्यैवात्मोत्पत्तिः, (१-८) यक्षपञ्चाशं सुतम् । अन्तर्हसि ॥

॥२॥ अमिवहा वास्तोष्पते विश्वा रूपाण्याविशन् । सखा सुशेव एधि नः ॥१॥
यदजुन सारमेय दतः पिशाङ्गं यच्छसे ।
वीव भ्राजन्त ऋष्टय उप स्वर्केषु वप्सन्ते नि पु स्वप ॥२॥
स्तेनं राय सारमेय तस्करं वा पुनःसर ।
स्तोत्रनिन्द्रस्य रायसि किमस्मान्दुच्छनायसे नि पु स्वप ॥३॥
त्वं सुकरस्य दर्दहि तव दर्दतुं सुकरः ।
स्तोत्रनिन्द्रस्य रायसि किमस्मान्दुच्छनायसे नि पु स्वप ॥४॥

५५.

Amivahā vāstosh pate vīsvā rūpāṇy āviśan | śakhā su-
śēva edhi nah || 1 || yād arjuna sūrameya datāḥ piśaṅga
yāchase | vīva bhrājanta ṛiṣṭāya ūpa śrākveshu hāpsato
nī śhū svapa || 2 || stenām rāya sārameya tāskaram vā pu-
naḥsara | stotrīn indrasya rāyasi kīm asmān duchunāyase
nī śhū svapa || 3 || tvām sūkarāsyā dardṛihi tāva dardartu
sūkarāḥ | stotrīn indrasya — || 4 ||

सस्तु माता सस्तु पिता सस्तु आ सस्तु विस्पतिः ।
सस्तु सर्वे ज्ञातयः सस्तु यममितो जनः ॥५॥
य आन्ते यश्च चरति यश्च पश्यति नो जनः ।
तेषां सं हन्मो अज्ञाणि ययेदं हृम्यं तयो ॥६॥
सहस्रं मृत्यो ब्रूयते यः समुद्रादुदाचरत् ।
तेना सहस्रेणा वयं नि जनान्स्वापयामसि ॥७॥
प्रोष्ठेऽश्या वक्षोऽश्या नारीर्पोस्तल्पुशीर्वरी ।
स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥८॥

śāstu mātā śāstu pitā

śāstu śvā śāstu viśpātīḥ | śasāntu sārve jñātāyaḥ śāstv ayām
abhīto jānaḥ || 5 || yā āste yāḥ ca cāratī yāḥ ca pāsyatī no
jānaḥ | tēśhām sām hanmo akshāṇi yāthedaṁ harmyām tā-
thā || 6 || śaśasraṣṭrīṅgo vṛiṣhabhō yāḥ samudrād udācarat !
tēnā śaśasyēnā vayām nī jānān svāpayāmasi || 7 || prosh-
ṭheṣayā vahyeṣayā nārīr yās talpaśīvarīḥ | strīyo yāḥ pūṇ-
yagandhās tāḥ sārvaḥ svāpayāmasi || 8 || 22 ||

O protector of the home, remover of disease, may you, assuming all kinds of forms, be a friend to us, the granter of happiness. 1

O tawny-hued watch-dog, the child of inner truth-seeking consciousness, why do you display your teeth, bristling like lances in your mouth while barking against me. Any way, go quietly to sleep. 2

O watch-dog, retrace your way, attack the pilferer or the thief; why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 3

May you help in enhancing the prosperity of one who performs good actions ; and the one who performs good actions would then wish you prosperity. Why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 4

Let the mother sleep, let the father sleep, let the watch-dog sleep, and let the master of the house sleep, let all the kindred sleep, let all the people who are around us sleep. 5

The man who sits, the man who walks, or whosoever looks on us, of these we shut up the eyes, just as we close the doors of our house. 6

We put men to sleep through the irresistible might of the bull, the sun, with a thousand horns of rays, who rises out of the firmament. 7

The women who are lying in the courtyard, lying without a bed or stretched on portable coaches, the women decorated with auspicious perfumes, these ones and all we lull to sleep. 8

Who are these persons, the radiant, the brave, the dwellers
in one abode, the offsprings of cosmic vitality, friends of
men, and (who come, as if) mounted on noble steeds. 1

No one indeed knows whence they come, they and they
only know each other's birth. 2

Like hawks they go together by their own sacred paths ;
they mutually rival each other, roaring like the wind. 3

The wise is he who knows those white-complexioned
beings (cloud-bearing winds), whom the vast midspace
bears at her udders. 4

May the people, through the favours of these (cloud-
bearing winds) be ever victorious, and be possessors of
posterity and manly strength. 5

These cloud-bearing winds, bright in their splendour,
invested with beauty, terrible by their varied power,
rapidly go their way. 6

Terrible be your power, steadfast your energies, and
prosperous be the company of these cloud-bearing winds. 7

Bright is your spirit, unrelenting are your minds. The
sound of your irresistible forces (given by the leaves of
trees) is like the songs of the minstrel prayers. 8

Ever withhold from us your blazing shaft ; let not your
displeasure overwhelm us on any occasion. 9

We, the aspiring, invoke your dear names, O speedy cloudy
winds, for our complete satisfaction. 10

१११॥ स्वायुधासं इष्मिणः सुनिष्का उत स्वयं तन्वाः १ शुष्मेमानाः ॥६॥ ११
 शुची वो हव्या मरुतः शुचीनां शुचिं हिनोम्यध्वरं शुचिम्यः ।
 ऋतेन सत्यमृतसायं आयुञ्छचिजन्मानः शुचयः पावकाः ॥१२॥
 असेष्वा मरुतः स्वादयो वो वक्षःसु रुक्मा उपशिश्निषाणाः ।
 वि विद्युतो न वृष्टिमीं रुचाना अनु स्वधामायुर्धैर्यच्छमानाः ॥१३॥
 प्र बुध्या व ईरते महोसि प्र नामानि प्रयज्यवस्तिरध्वम् ।
 सद्गुणियं दम्यं भागमेतं गृहमेधीयं मरुतो जुषध्वम् ॥१४॥
 यदि स्तुतस्य मरुतो अधीयेत्या विप्रस्य वाजिनो हवीमर ।
 मधू रायः सुवीर्यस्य दातु नू चिन्मन्य आदभुदरावा ॥१५॥

svāyudhāsa iṣmīṇaḥ suniṣkā utā svayāṃ tanvāḥ śun-
 bhamānāḥ ॥ 11 ॥ śūcī vo havyā marutaḥ śūcīnām śūcim hi-
 nomy adhvarām śūcibhyaḥ | rītena satyām rītasāpa āyañ
 chūcijanmānāḥ śucayaḥ pāvakāḥ ॥ 12 ॥ ānseshv ā marutaḥ
 khādāyo vo vākshassu rukmā upaśiṣṇiyāṇāḥ | vī vidyūto
 nā vṛiṣṭibhi rucānā ānu svadhām āyudhair yāchanmānāḥ
 ॥ 13 ॥ prā budhnyā va īrate māvānsi prā nāmāni prayajya-
 vas tiradhvam | sahasrīyaṃ dāmyam bhāgām etām grīha-
 medhīyaṃ maruto juṣadhvam ॥ 14 ॥ yādi stutāsya maruto
 adbhīthēthā viprasya vājīno hāvīman | makṣū rāyāḥ suvīr-
 yasya dāta nū cid yām anyā ādābbhad āravā ॥ 15 ॥ २॥

११५॥ अत्सो न ये मरुतः स्वधो यस्तद्विशो न शुभयन्त मयीः ।
 ते हर्म्येष्टाः शिद्वो न शुभ्रा क्त्सासो न प्रकीळिनः पयोधाः ॥१६॥
 दृशस्यन्तो नो मरुतो मृळन्तु वरिवस्यन्तो रोदसी सुमेके ।
 ओरे गोहा नृहा वधो वो अस्तु सुमेभिरस्ये वसवो नमध्वम् ॥१७॥

ātyāso nā yē marutaḥ svāñco yakṣhadṛiṣo nā śubhā-
 yanta mārīyāḥ | tē harmyeshtāḥ śiṣavo nā śubhrā vatsāso
 nā prakrīṇaḥ payodbhāḥ ॥ 16 ॥ dṛaśasyānto no marūto mṛi-
 lantu varivasayānto rōdasi sumēke | āre gohā nṛibā vadhbō
 vo astu sumnēbbir asmē vasavo namadhvam ॥ 17 ॥

They are bearers of bright weapons and impetuous in their haste. They deck themselves with golden ornaments, and their bodies have splendour of their own. 11

O cloud-bearing winds, pure are yourselves, pure are the oblations at the dedicated sacrifice. O observers of law and order, by the eternal truth you come to truth. You are bright by birth, and pure and sanctifying. 12

Your bright ornaments, O vital cloud-bearing winds, rest upon your shoulders, and shining necklaces are pendant on your breasts. Glittering with drops of rain, like lightning flashes, you whirl about your weapons, scattering waters. 13

O vital cloud-bearing winds, your celestial splendours spread wide; you are most adorable; you glorify your names. May you accept this thousand-fold allotment of domestic worship and household treasure. 14

If, O cloud-bearing winds, you justly appreciate the praise of the devout offerer of sacrificial food, conjoined with oblations, then promptly bestow upon us riches, comprehending excellent children,—the riches, such that no ungenerous or adversary can take away. 15

The swift-moving cloudy winds, the dispensers of waters, are fleet as coursers; they deck themselves like youths enjoying a festival; they are innocently charming as children in the precincts of their own house and are frolicsome like calves. 16

May the munificent winds, filling the beautiful heaven and earth with their glory, help us and be gracious to us; may your fatal weapon, that destroys cattle and men, remain far from us. May you turn yourselves to us, O granters of riches, with blessings. 17

आ वो होतां जोहवीति सप्तः सत्रार्ची सति मरुतो गृणानः ।
 य ईवतो वृषणो अस्ति गोपाः सो अहयावी हवते व उक्थ्यैः ॥१८॥
 इमे तुरं मरुतो रामयन्तीमे सद्गुः सहस्र आ नमन्ति ।
 इमे शंसं वनुष्यतो नि पान्ति गुरु द्वेषो अरक्ष्ये दधन्ति ॥१९॥
 इमे रुद्रं विन्मरुतो जुनन्ति भूमिं विषया वस्यो जुषन्ते ।
 अपं वाचन् वृषणस्तर्माति धत्त विश्वं तनयं तोकमुखे ॥२०॥

ā vo

hótā johavīti sattāḥ satrācīm rātm maruto gṛṇānāḥ | yā
 ivato vṛṣhaṇo āsti gopāḥ sō ahvayāvi havate va ukthāḥ
 || .9 || imé turām marúto rāmayantīmé sáhah sáhasa ā na-
 man.iti | imé śāṅsam vanushyató ní pānti gurú dvēśho āra-
 rushe dadhanti || 19 || imé radhrām cin marúto junanti bhṛi-
 mim cid yāthā vāsavo juśhānta | āpa bādhadhvam vṛṣha-
 ṇas tāmāṅsi dhattā vīśvam tānayam tokām asmé || 20 || 75 ||

॥१८॥ आ वो द्वात्रांमरुतो निरराम मा पुमार्ह्य रथ्यो विभगो ।
 आ नः स्पार्हं मजतना वसव्येयु यदीं मुजुतं वृषणो वो अस्ति ॥२१॥
 सो यद्वनन्त मनुभिर्जनांसुः शूरा यद्दीप्योर्वधीषु विष्णु ।
 अध स्मा नो मरुतो रुद्रियासन्नातारो मृत पृतनास्वर्यः ॥२२॥
 भूरि चक मरुतः पित्र्याण्युक्थानि मा वः शस्यन्ते पुरा पित ।
 मरुद्भिर्भुजः पृतनासु साब्ध्या मरुद्भिरिस्सनिता वाजुमवी ॥२३॥

mā vo dātrān maruto nīr arāma mā paścād daghna
 rathyo vibhāgé | ā na spārhé bhajatanā vasavyē yād īm
 sujātām vṛṣhaṇo vo āsti || 21 || sām yād dhānanta manyū-
 bbir jānāsah śūrā yahvīshv ōśadhishu vikshū | ādha smā
 no maruto rudriyāsas trātāro bhūta pṛitanāsv aryāḥ || 22 ||
 bhūri cakra marutaḥ pītryāṇy ukthāni yā vaḥ śasyānte
 purā cit | marūdbhir ugrāḥ pṛitanāsv sālḥa marūdbhir it
 sānitā vājam ārvā || 23 ||

Praising your universal liberality, O vital winds, the ministrant priest, occupying his proper seat, calls you. He the guardian of the zealous worshipper, and the person free from duplicity, invokes you with hymns. 18

These swift moving vital winds give pleasure to the zealous worshipper, and humble the strength of the strong men ; they protect their adorers from the angry malignant ; and they lay their severe displeasure on the wicked. 19

These cloudy winds encourage the prosperous man, and even the wandering toiler. As owners of wealth, they are pleased with you. O showerers of benefits, dissipate the darkness ; grant us children and family continuity. 20

Never, O warriors, may we be excluded from your bounty. O lords of war-chariots, never may we be left behind when you distribute it. Please give us a share in that delightful opulence, the genuine wealth, that, O bestowers of benefits, is in your possession. 21

When heroic men, filled with wrath, assemble for winning plentiful forest wealth and people of the land, then, O cloudy winds, sons of vital forces, may you be our defenders in the strife against our opponents. 22

O cloudy winds, you have bestowed on our fore-fathers many benefits ever since worthy of praise and appreciation. Only through the favour of the cloudy winds the fierce strong warrior wins in battles ; through their favour the devotees obtain food. 23

अस्मे वीरो मरुतः शुष्मस्तु जनानां यो असुरो विधर्ता ।
 अपो येन सुक्षितये तरेमाध स्वमोको अभि वः स्याम ॥२४॥
 तन्न इन्द्रो वरुणो मित्रो अमिराप ओषधीर्विनिनो जुपन्त ।
 शर्मन्त्स्याम मरुतामुपस्थे युय पात स्वस्तिभिः सदा नः ॥२५॥

'asmé viró marutaḥ ṣuṣhmy āstu
 jānānāṃ yó āsuro vidhartá | apó yéna suksshitāye tāremā-
 dha svām óko abhí vaḥ syāma || 24 || tān na índro vāruṇo
 mitró agnár — || 25 || 20 ||

(५.७) स्वयध्याय मूलम्

(१-७) सधर्पस्यास्य सुहस्य वैश्वदेवमिषिष्ठ मणिः । मरुतो देवताः । विष्णु उच्यते ।

मर्षो वो नाम मारुतं यजत्राः प्र यज्ञेषु शर्वसा मदन्ति ।
 ये रेजयन्ति रोदसी चिदुर्वी पिवन्त्युत्सं यदयासु रुमाः ॥१॥
 निषेतारो हि मरुतो गुणन्तं प्रणेतारो रजमानस्य मम्म ।
 अस्माकमथ विदथेषु बर्हिषा वीतये सदा पिप्रियाणाः ॥२॥
 मैतावदन्ये मरुतो यथेमे अजन्ते रुक्मैराधुषेस्तनूभिः ।
 आ रोदसी विश्वपिशाः पिशानाः समानमज्यजते शुभे कम् ॥३॥
 ऋधक्सा वो मरुतो दिद्युदस्तु यह आगः पुरुषता कराम ।
 मा वस्तस्यामपि भूमा यजत्रा असे वो अस्तु सुमतिश्च निष्ठा ॥४॥

57.

Mādhvo vo nāma mārutaṃ yajatrāḥ prā yajñéshu śá-
 vasā madanti | yé rejáyanti ródasī cid urvī pīnvanty útsam
 yád áyāsura ugrāḥ || 1 || nicetáro bí marúto grīṇāntam pra-
 netáro yájamānasya mánma | asmákam adyá vidátheshu
 barbír á vitáye sadata pipriyāṇáh || 2 || naṭṭivad anyé ma-
 rúto yáthemé bhrájante rukmaír áyudhais tanábbih | á rú-
 dasī viṣvapíṣaḥ piṣāṇáh samānám ajy ānjate ṣubhé kām
 || 3 || řídḥak śá vo maruto didyud astu yád va ágaḥ puru-
 śhátá kārāma | má vaś tásyām ápi bhūmá yajatrā asmé vo
 astu sumatíś cānishṭhā || 4 ||

O vital winds, may our brave youth be vigorous, full of vital energy, and the giver of sustenance to people ; and through them, may we overcome all difficulties in acquiring prosperous lands. May we dwell in our own homes with you as our perpetual companion. 24

May the presiding Lord over lightning, ocean, the sun, and fire, rivers, plants, and trees, be pleased with us ; may we find shelter in the bosom of vital powers ; and may you ever cherish us with blessings. 25

57

O pious sages, through the strength of your sweet expression of devotion, the vital principles are exhilarated at cosmic sacrificial acts. Thereby through their strength, they cause even spacious heaven and earth to tremble and make the spring waters flow. 1

The vital principles inspire the man who sings their praises and, verily promote the thoughts of the institutor who pay homage. May you today enshrine the tender heart of the pious sages assembled at the congregation with friendly minds to share the joy. 2

None else gleams more brightly than these vital principles with their own forms, golden gauds, weapons and with all adornments, decking earth and heaven. Widely radiating, they augment and exhibit their common splendour for our good. 3

O vital principles, when we, through human frailty sin against you, may you not punish us with your blazing dart. O holy divine, let us not be exposed to that. May your most loving favour, the source of abundance, still be extended towards us. 4

कृते चिदत्र मरुतो रणन्तानवद्यातः शुचयः पावकाः ।
 प्र णोऽवत सुमतिरिर्यजज्ञाः प्र वाजेभिस्तिरत पुष्यसे नः ॥५॥
 उत स्तुतासो मरुतो ज्यन्तु विश्वेभिर्नामभिर्नरो हवींषि ।
 ददात नो जन्तृतस्य प्रजयै जिगृत शयः सुवृता मुघानि ॥६॥
 आ स्तुतासो मरुतो विश्व उती अच्छा सुरीन्सर्वताता जिगात ।
 ये नृस्त्वनो श्रुतिनो वर्धयन्ति यूयं पात स्वस्तिभिः सदा नः ॥७॥

kṛité cid ātra marūto raṇantā-
 navadyāsaḥ śucayaḥ pāvakāḥ | prā ṇo 'vata sumatibhir ya-
 jatrāḥ prā vājebhis tirata puṣyaśe naḥ | 5 || utā stutāso
 marūto vyantu viśvebhir nāmabhir nāro haviṁshi | dādāta
 no amṛitasya prajāyai jigṛitā rāyāḥ sūnṛita maghāni ' 6 ||
 ā stutāso maruto viśva ūtī ācchā sūrīn sarvātātā jigāta |
 yé naḥ tmānā śatīno vardhāyanti yūyām pāta — || 7 || 27 ||

(५८) महत्प्रभात सूक्तम्

(१-५) यदुपस्थास्य सृजत्य वैवावर्चमिदं सितं क्षमिः । मरुतो देवताः । विदुः ७८० ॥

॥२८॥ प्र साकृद्युते अर्चता गणाय यो वैव्यस्य घासस्तुर्विष्यान् ।
 उत क्षोदन्ति रोदसी महित्वा नक्षन्ते नाक् निर्मतेरवशात् ॥१॥
 जुनूभिदो मरुतस्त्वेष्येण मीमांसस्तुर्विमन्यवोऽयांसः ।
 प्र ये महोमिरोजस्रोत सन्ति विश्वे वो यामन्मयते स्वर्देक् ॥२॥
 नृहृदयो मघवद्रयो दधात जुजौषन्मरुतः सुष्टुति नः ।
 गतो नाष्वा वि तिरयति जन्तुं प्र णः स्पर्धाभिरुतिभिस्तिरेत ॥३॥

58.

Prā sākamūkshe areatā gaṇāya yó dāivyasya dhānnan-
 tūviśhmān | utā kshodanti ródasī mahitvá náksante nákaṁ
 nīrīter ayaṁśāt || 1 || jahñā cid vo marutas tveshyēṇa bhī-
 māsas tūvimanyavó 'yāsaḥ | prā yé mähobhir ójasotā sánti
 viśvo vo yāman bhayate svaṛḍṛk || 2 || bṛihád váyo maghā-
 vadbhyo dadhāta jūjoshann in marútaḥ sushṭutīm naḥ |
 gató nádhvā vi tīrāti jantūm prā ṇa spārhābhir ūtibhis
 tīreṇa || 3 ||

May these sacred deeds of ours delight the vital divines, who are blameless, bright and purifying. O powerful and holy one, may you favour us with your kindness ; and sustain us with food. 5

And may the vital divine heroes, praised by all, be pleased to cherish the spirit of our offerings. May they bless us with the celestial elixir for the benefit of our children and provide us with righteously earned opulence for our prosperity. 6

O vital divines, being praised, may you come to us with all your boons to be showered on our learned, who, on their own, would increase them hundredfold. May you ever cherish us with your blessings. 7

48

Offer worship to the mighty group of bounties belonging to the celestial region, which pours down rain in common. By their greatness, they overwhelm both heaven and earth, starting from the earth, spreading into the midspace, and rising up to the distant heaven. 1

O formidable, high-spirited, quick-moving vital principles, your birth is from the illustrious cosmic vitality. Each looker on the sky is alarmed at the coming of you who are all-surpassing in lustre and strength. 2

O vital principles, being glorified may you grant abundant food to our noble citizen. May you accept complacently our earnest praise. The path you follow is in no way hurtful to living beings. May our prosperity enhance by your delightful protections. 3

युष्मोतो विप्रो मरुतः शतस्त्री युष्मोतो अर्वा सङ्हरिः सङ्घी ।
 युष्मोतः सम्राजुत हन्ति वृत्रं प्र तद्धो अस्तु धृतयो देष्णम् ॥४॥
 तौ आ रुद्रस्य मीळहुषो विवासे कुविन्नसन्ते मरुतः पुनर्नः ।
 यत्सस्वती जिहीक्षिरे यदुविरव तदेन ईमहे तुराणाम् ॥५॥
 प्र सा वाचि सुष्टुतिर्मघोनामिदं सूक्तं मरुतो जुषन्त ।
 आराक्षिद्रेयो वृषणो युयोत युयं पात स्वस्तिभिः सदा नः ॥६॥

yushmōto vipro marūtaḥ śatasvī yushmoto ārvā
 sāharīḥ sahasrī | yushmōtaḥ samrāj utā hanti vṛitrām prā
 tād vo astu dbūtayo deṣṇām || 4 || tāū ā rudrāsya mī-
 lūsho vivāse kuvīn nānsante marūtaḥ pūnar uah | yāt sa-
 svartā jibhīrē yād āvir āva tād éna imabe turāṇām || 5 ||
 prā sā vāci susṣṭuttr maghónām idām sūktām marūto ju-
 shanta | ārac cid dvēsho vṛishāṇo yuyota yūyām pāta —
 || 6 || ॐ ||

(५२) एकोनपञ्चविंशं सूक्तम्

(१-१२) कृत्वाचम्याम्य सूक्तस्य वैवाचकमिति मन्त्रिः । (१-११) प्रसाधेयवृत्रार्थं मन्त्रः ।

(१२) द्वावस्वाध्वं कृते देवताः । (१-५) ययमादिवृषणस्य धन्याः । (विपनर्वा इदृती ।

समर्था सतोदृती । (७-८) सतस्यहस्योर्जयोस्त्रिदश, (९-११) नवम्यादि-

वृषण्य गायत्री, (१२) द्वावस्वाध्वानुपुं लक्ष्यति ॥

१२५४

यं प्रायध्व इदमिदं देवासो यं च नयथ ।
 तस्मा अग्ने वरेण मित्रार्यमन्मरुतः शर्म यच्छत ॥१॥
 युष्मार्क देवा अवसाहनि प्रिय ईजानस्तरति द्विषः ।
 प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ॥२॥
 नहि वंश्चरमं चन वसिष्ठः परिमर्मते ।
 अस्माकमुष मरुतः सुते सचा विश्वे पिवत कामिनः ॥३॥

59.

Yām trāyadhva idām-idām dévāso yām ca náyatha |
 tasmā agne vārūṇa mītrāryaman mārutaḥ śarma yachata
 || 1 || yushmākam devā ávasāhani priyā ījanās tarati dvī-
 shah | prā sá ksháyam tirate ví mahír īsho yó vo vārāya
 dáśati || 2 || nahí vaṣ caramām caná vāsishṭhaḥ parimān-
 sate | asmākam adyā marutaḥ suté sácā víṣve pibata kā-
 mínah || 3 ||

O vital principles, the pious man protected by you, becomes the possessor of hundreds, protected by you he overcomes his foes and becomes the possessor of thousands : Protected by you, the sovereign destroys his enemy. O agitators, may the favours of wealth from you ever continue to be abundant. 4

I adore those offsprings of the cosmic vitality, the showerer. May the vital winds, repeatedly invoked, again come to us. May we expiate by praise whatever we have committed secretly or openly against the swift-moving vital winds, by which they could be displeased. 5

This pious praise of the bounteous vital principles has been recited. May they be gratified by this hymn, may they, the showerers of benefits, remove far from us those who hate us ; and may you and divine powers ever cherish us with blessings. 6

59

O divine power, the fire-divine, the cosmic ocean, the sun and the Lord of cosmic justice, may you grant happiness to them whom you preserve from the perils of this world, whom you guide here to the paths of virtue. 1

O Nature's bounties, through your protection, the man who worships on a happy day overcomes his adversaries. He who offers abundant oblation to you for his betterment, becomes prosperous at his home. 2

The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of the libation, may you all drink here together today the effused elixir of devotional love. 3

नहि व ऊतिः पृतनासु मर्धति यस्मा जराध्वं नरः ।
 अग्निं व आर्कसुमतिर्नवीयसी तूयं यात पिपीपवः ॥४॥
 ओ पु धृष्टिराधसो यतनान्धांसि पीतये ।
 इमा वो हव्या मरुतो ररे हि कुं मो प्वान्यत्रे गन्तन ॥५॥
 आ च नो धृहिः सदताविता च नः स्यार्हाणि दातवे वसु ।
 अस्त्रेधन्तो मरुतः सोम्ये मधो स्वाहेह मादयाध्वे ॥६॥

nahī va ūtiḥ pṛitanāsu mārḍhati yasmā ārādhvaṃ
 narah | abhi va āvart sumatīr nāvīyasī tūyaṃ yāta pipīsha-
 vah || 4 || ó shū ghrīshvirādhaso yātānāndhānsi pītaye | imā
 vo havyā maruto raré hí kam mó shv ānyātra gantana
 || 5 || ā ca no bharhiḥ sādātāvitā ca na spārhāṇi dātave
 vāsu | āsredhanto marutaḥ somyē mādhan svāhehā māda-
 yādhvai || 6 || 25 ||

१०० सुखमिन्द्रि तन्वः शुम्भमाना आ हंसानो नीलेपृष्ठा अपसन् ।
 विश्वं शचीं अभितो मृ नि षेदु नरो न रष्वाः सर्वान् मर्दन्तः ॥७॥
 यो नो मरुतो अग्निं दुर्हणायुस्तिरभित्तानि वसवो जिघांसति ।
 द्रुहः पशान्प्रति स सुचीष्ट तपिष्ठेन हन्मना हन्ताना तम् ॥८॥
 सान्तेपना इदं हविर्महेतस्तस्य जुष्टम् । युष्माकोती रिशदसः ॥९॥
 यशमधास आ गन्तु मरुतो माप भूतन । युष्माकोती सुदानवः ॥१०॥

sasvās cid dhi tanvāḥ śumbhamānā ā haṁsāso nīlapṛi-
 śthā apaptan | viśvaṃ śārdho abhīto mā nī śhēda nāro
 nā raṇvāḥ sāvane mādantaḥ || 7 || yó no maruto abhi dur-
 bhīṇāyus tirāś cittāni vasavo jigbhāṁsāti | druhaḥ paśān prati
 sā mucīśthā tāpīśthēna hāmanā bantana tāṃ || 8 || śānta-
 pana idam havir mārutas tāj jujushāna | yushmākotī riśā-
 dasaḥ || 9 || grīhamedhāsa ā gata māruto māpa bhūtana |
 yushmākotī sudānavah || 10 || 1

O desirous of drinking elixir of devotion, O leaders, your protection injures not the one whom you defend in the struggles of life. May your latest favour be granted to us. May you come quickly, eager to drink the elixir of devotion. 4

O vital principles, whose riches are co-ordinated together, may you come to partake of the sacred viands, for, I offer to you these oblations ; go not away to any other place ; —please stay on here. 5

O vital principles, rich in wealth and uninjuring, may you abide in our hearts. May you be graciously inclined to grant us riches. May you cherish the sweet elixir of devotion offered with the auspicious word “*svaha*” at the occasion. 6

May the vital principles yet unrevealed, decorating their forms, descend like the blue-backed swans : let the entire company gather round me like happy men rejoicing together at a solemn ceremony. 7

O vital principles, the prosperous ones, may you destroy with a consuming fatal weapon that person who wounds our feelings, and though rebuked by all, yet seeks to kill us. May he be tangled in the nooses of his own mischief. 8

O vital principles, destroyers of evils, this oblation is designed for you : may you, the devourers of enemies, with your protections, graciously accept it. 9

O bounteous vital principles, advisers of domestic worship, benefactors, come with your protections : go not away. 10

इहेह वः स्वतवसः कवयः सूर्यत्वचः । यज्ञं मेरुत् आ वृणे ॥११॥
 त्र्यम्बके यजामहे सुगन्धिं पुष्टिवर्धनम्
 उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥१२॥

ihēha vah svatavasah kāvayah
 sūryatvacah | yajām maruta ā vṛṇe || 11 || tryāmbakam
 yajāmahe sugāndhim puṣṭivārdhanam | urvārukam iva bān-
 dhanān mṛityōr mukṣhiya māmṛitāt || 12 || so |

(१०) बह्विधे सूक्तम्

(१-११) द्वादशर्चनान्य सूक्तस्य विंशत्यभिर्विभिदः क्रतिः । (१२) प्रथमस्य सूक्तं । (१-१३) द्वितीयस्य
 वेत्तस्यानाम्य विंशत्यभिर्विभिदः । त्रिदश सूक्तम् ॥

०१० यस्य सूर्यं ब्रवोऽनांसा उद्यन्मित्राय वरुणाय सत्यम् ।
 वृषे देवत्रादिति स्याम तव प्रियासे अर्यमन्गन्तः ॥१॥
 एष स मित्रावरुणा नृचक्षो उभे उदेति सूर्यो अभि ज्यन् ।
 विश्वस्य स्यातुर्जगतश्च गोपा ऋजु मनीषु मुजिना च पश्यन् ॥२॥
 अयुक्तः सप्त हरिणः सप्तस्याद्या इं वहन्ति सूर्यं घृतावीः ।
 धामानि मित्रावरुणा युवाकुः सं या गृध्रेषु जनिमानि चरे ॥३॥

60.

Yād adyā sūrya brāvó 'nāgā udyān mitrāya varuṇāya
 satyām | vayāṁ devatrādite syāma tāva priyāso aryaman
 grīnāntaḥ || 1 || eshā syā mitrāvaruṇā nṛcākṣhā ubhé úd
 eti sūryo abhi jmán | viśvasya sthātūr jāgataḥ ca gopā
 rījū mārtesha vṛjinā ca pūṣyan || 2 || ayukta sapta haritaḥ
 sadhāsthād yā im vābanti sūryam ghrītācib | dhāmāni mi-
 trāvaruṇā yuvākūḥ saṁ yó yūthēva jānimāni cāshte || 3 ||

O vital principles, self-strong, far-seeing, glorious as the sun, come hither, come hither ; I invoke you for blessings at our work and worship. 11

We worship the mother of three regions, with her fragrant fame, and the augments of prosperity ; may I be liberated from death, like the cucumber from its stalk, but not bereft of immortality. 12

60

O the sun-divine, when rising today, you declare the truth to the friendly spiritual bounties, light and bliss, that we are void of sin. May we, O mother infinite remain dear to divine powers, and attain divinity. O Lord of cosmic justice, may we, glorifying you, be dear to you. 1

O lord of light and warmth, this sun-divine, the beholder of human beings, rises to illuminate both heaven and earth. He is the guardian of all that is stationary or moveable. He moves witnessing, as if, upright acts or crooked sins of mortals. 2

O lord of light and happiness, he (the sun) from the common dwelling, harnesses his seven steeds of speedy vital energies. Dragged out of the night, the sun surveys all regions, and living creatures like a herdsman. 3

उद्वां पृक्षासो मधुमन्तो अस्पृगा सूर्यो जह्वच्छुक्रमणः ।
 यस्मां आदित्या अर्ध्वनो रदन्ति मित्रो अर्धमा वरुणः सुजोषाः ॥४॥
 इमे चेतारो अनृतस्य भूरर्ध्वो अर्धमा वरुणो हि सन्ति ।
 इम ऋतस्य वावृषुर्दुरीणे शुग्मास्तः पुत्रा अदितिरदब्धाः ॥५॥
 इमे मित्रो वरुणो दुल्लभासोऽचेतसं चिथितयन्ति दक्षैः ।
 अपि कर्तुं सुचेतसं वतन्तस्तिरभिरदहः सुपथा नयन्ति ॥६॥

ūd vām prikshāso mādhumanto asthūr ā sūryo arubac chuk-
 rām āraṇaḥ | yāsmā ādityā ādhvano rādanti mitrō aryamā
 vāruṇaḥ sajoṣhāḥ || 4 || imē cetāro ānṛitasya bhūrer mitrō
 aryamā vāruṇo hi sānti | imā ṛitāsya vāvṛidhur duroṇē
 śagmāsah putrā āditer ādabdhāḥ || 5 || imē mitrō vāruṇo
 dūlābhāso 'cetāsam cic citayanti dākṣaiḥ | āpi krātum su-
 cetāsam vātantas tirāḥ cid āṇhah supāthā nayanti || 6 || ॥

२५१ इमे दिवो अग्निमिषा पृथिव्याभिक्रिवांसो अचेतसं नयन्ति ।
 प्रवाजे चिन्तयो गाधमस्ति पारं नो जुस्य विष्पितस्य पर्यन् ॥७॥
 यद्गोपावृद्धितिः शर्म भुदं मित्रो यच्छन्ति वरुणः सुदासं ।
 तस्मिन्ना तोकं तनयं दधाना मा कर्म देवहेळनं तुरासः ॥८॥

imē divo ānimishā prithivyāś cikitrāṅso acetāsam na-
 yanti | pravrajē cin nadyo gādhām asti pārām no asyā vi-
 shpitāsya parshan || 7 || yād gopāvad āditiḥ śarma bhadram
 mitrō yāchanti vāruṇaḥ sudāse | tāsmin ā tokām tānayam
 dādhanā mā karma devahēḷanam turāsah || 8 ||

For you, O lord of light and bliss, the sweet-flavoured viands have been prepared. The sun has ascended the shining firmament, for whom Nature's bounties like the self-luminous stars, the cosmic light, the cosmic purposefulness, and the cosmic order make pathways ready with one accord. 4

These cosmic powers of light, justice and warmth are the detectors of even the hidden untruth : these unconquered sons of Infinity, the dispensers of happiness, are magnified in the temple of truth. 5

These unconquerable divine powers of light, warmth and cosmic order, with their great power, awaken even fools to wisdom. Moreover, they lead them by easy paths (to their goal), removing all iniquity. 6

They, ever vigilant with eyes, unclosed and cognizant of the things of heaven and earth, conduct the ignorant man to duty. Even in the fastmoving or flooded river, there is a limited depth. May they lead us across the shore of the vast expanse. 7

When like guardians, the mother infinity and the cosmic light and happiness confer shelter upon the liberal donor and grant sons and lineal succession, may we never precipitate such conditions as to incur the displeasure of Nature's bounties. 8

अव वेदि होत्रामियजित रिपः कामिदरुणधृतः सः ।
 परि द्वेषोभिर्यमा वृषिकुरु सुदासे वृषणा उ लोकम् ॥९॥
 सुखमिदि समृत्तिस्त्वेष्येषामपीच्छेन सहसा सहन्ते ।
 युष्मन्त्रिया वृषणो रेजमाला दक्षस्य चिन्महिना मूढता नः ॥१०॥
 यो नक्षणे सुमतिमायजति वाजस्य सातो परमस्य रायः ।
 सीसन्त मनुं मषवानो अर्य उरु क्षयाय चकिरे सुधातु ॥११॥
 इयं देव पुरोहितिर्युवन्मा यज्ञेयु मित्रावरुणावकारि ।
 विश्वानि दुर्गा पिष्टत तिरो नो युयं पात स्वस्तिभिः सदा नः ॥१२॥

áva védim

bótrābhir yajeta ripaḥ káś cid varuṇādhrūtaḥ sáḥ | pári
 dvéśhobhir aryamá vṛṇaktūrūm sudāse vṛishanā u lokám
 || 9 || sasvas cid dhī sāmṛitis tveshy éśhām apīcyēna sáhasā
 sáhante | yushmād bhiyá vṛishano réjamānā dákshasya cin
 mahinā mṛiḷātā naḥ || 10 || yó bráhmaṇe sumatīm āyájāte
 vājasya sātāu paramásya rāyāḥ | éśkhanta manyūm maghā-
 vāno aryá urú ksháyāya cakrire sudhātu || 11 || iyām deva
 puróhitir yuvábhyām yajñéshu mitrávaruṇāv akāri | víśvāni
 durgá pipṛitam tīró no yūyám pāta — || 12 || *

(११) पञ्चमिदं सूक्तम्

(१-७) वाचस्पत्याय सूक्तस्य वैवाचकमितिष्ठ कविः । मित्रावरुणो देवो । विष्णु उच्यते ।

॥ उहो चतुर्वरुण सुप्रतीकं देवयोरिति सूर्यस्तत्तन्वात् ।
 अमि यो विश्वो भुवनानि चष्टे स मनुं मर्त्येषा विधेत् ॥१॥
 प्र वा स मित्रावरुणावृतावा विश्वो मन्मानि दीर्घश्रुदियति ।
 यस्य मन्त्राणि सुकृत् अवाप आ यत्कत्वा न श्रुतः पूजयेत् ॥२॥

61.

Ūd vām cākshur varuṇa suprātikam devāyor eti sūryas
 tatanvān | abhi yó víśvā bhūvanāni cāśhte, sá manyūm
 mārtyeshv á ciketa || 1 || prā vām sá mitrávaruṇāv ṛitāvā
 vípro mánmāni dirghaśrūd iyarti | yāsya bráhmāṇi sukratū
 āvātha á yāt krātū nā śarādah pṛiṇāithe || 2 ||

When my adversary desecrate the altar by ill-expressed praises, may he be turned out by virtuous lord, and undergo various sufferings. May the lord of cosmic order defend us from those who hate us. O both of you, the showerers of benefits, confer vast room and freedom upon the liberal donor. 9

The association of these three divine powers is of mysterious lustre. By their strength, they overcome all enmities. O showerers of benefit, through your fear, our opponents tremble. May you have mercy upon us, mighty as you are. 10

These munificent divine powers conjointly accept the pride of the worshipper. They bestow a spacious place for dwelling upon him, who, for the sake of food and excellent riches, devotes his mind to your glorification. 11

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed. May you take us across all difficulties, and ever cherish us with blessings. 12

61

O light-divine and the warmth-divine, spreading around the splendorous lustre of you two divinities, the sun rises. He beholds all existing beings and very well observes the acts of mortals. 1

O light-divine and the warmth-divine, the holy sage, the solemnizer of sacrifice, widely renowned earnestly repeats your praises. O performer of noble deeds, it is he whose devotion and actions you favour. 2

प्रोरोमित्रवरुणा पृथिव्याः प्र दिव ऋष्याद्भुतः सुदान् ।
 स्पशो दधाये ओषधीषु विद्वधन्त्यतो अनिमिषं रक्षमाणा ॥३॥
 शंता मित्रस्य वरुणस्य धाम शुष्मो रोदसी बद्धे महित्वा ।
 अयन्मासा अयञ्च नामवीराः प्र युहामन्मा वृजनं तिरते ॥४॥
 अमृता विश्वा वृषणाविमा वां न यासु चित्रं ददशे न युसम् ।
 ब्रुहः सवन्ते अमृता जनानां न वां निष्यान्पचिते अभूवन् ॥५॥
 ससु वां युहा महयं नमोभिर्बुवे वां मित्रावरुणा सुवार्धः ।
 प्र वां मन्मान्यचसे नवानि कृतानि ब्रह्म जुजुषन्मिमानि ॥६॥
 इयं देव पुरोहितिर्युवन्म्या यज्ञेषु मित्रावरुणावकारि ।
 विश्वानि दुर्गा पिपृतं तिरौ नो युष पात स्वस्तिभिः सदा नः ॥७॥

próror mi-

trāvaruṇā prithivyāḥ prā divā ṛishvād bṛibatāḥ sudānū |
 spāṣo dadhāthe ōṣadhishu vikshv ṛidhiag yató ánimisham
 rákshamānū || 3 || śāntā mitrásyā varuṇasya dhāma śuśmo
 ródasī badbadhe mahitvá | áyan māsā áyajanām avírah
 prā yajñāmanmā vṛijānam tirāte || 4 || amṛā víṣvā vṛisha-
 nāv imā vām ná yāsu citram dádrīse ná yakshám | drúhaḥ
 sacante ámrítā jánānam ná vām niṣyāny acíte abhūvan || 5 ||
 sām u vām yajñām mahayanā nāmobbhír buvé vām mitrá-
 varuṇā sabádhah | prā vām mánmanyā chāse návāni kṛitāni
 bráhma jujushann imāni || 6 || iyām deva purónitir — || 7 || ३ ||

(१२) विपश्नं तुल्य

(१-१) यदुपस्थात्य तुल्यस्य वैशाल्यनिर्दिष्टं कृतिः । (१-२) अथमनुपस्थत्य तुल्यः

(५-१) द्वितीयवचस्य च मित्रावरुणौ देवताः । भिदुः कन्दः ॥

उत्सर्गो ब्रह्मर्षीर्ष्यश्रेत्पुन विश्वा जनिम् मानुषाणाम् ।
 समो विषा ददशे रोचमानः कृत्वा कृतः सुकृतः कर्तुमिभूत् ॥१॥
 स र्ये प्रति पुरो न उहाः शुभिः स्तोमैर्भिरुहोभिरेवैः ।
 प्र नो मित्राय वरुणाय वोचोऽनागतो अयम्प्यो अमये च ॥२॥

62.

Út sūryo bṛihád arcīshy aṣret purú víṣvā jánima má-
 nushanām | samó divā dadrīse rócamānaḥ krátvā kṛitāḥ
 sūkṛitāḥ kartṛibhír bhūt || 1 || sá sūrya prāti puró na úd
 gā ebhí stómebhír etasēbhír évaiḥ | prā no mitráya vāru-
 nāya vocó 'nāgaso ayaniné agnáye ca || 2 ||

O lords of light and warmth, the bounteous giver, you are vaster than the ample earth, vaster than the glorious and expansive heaven; you maintain beauty in plants and protect people, following the path of truth every moment. 3

I praise the splendour of the lords of cosmic light and warmth whose strength, by its mightiness, keeps heaven and earth asunder. May the days of those who do not offer worship pass without descendants. May he, who delights in selfless noble works, increase in prosperity. 4

O unperplexed, all-pervading showerers of benefits, these praises are offered to you; of course, nothing surprising, neither any adoration worthy of you is beheld. The insincere commendations of men make them unfaithful. No secrets may be hidden from your knowledge. 5

I offer veneration to you two with praises. Whilst in trouble, I invoke you, O lords of light and warmth. May my present hymns be gratifying to you. May these prayers be acceptable to you both. 6

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed: may you take us across all difficulties, and ever cherish us with blessings. 7

62

The sun spreads his beams of splendour over all mankind in countless spaces. Shining bright by day, he is beheld the same by all,—the creator, the created—: he is glorified by his worshippers. 1

Rise up before us, O sun with your glorious white beams as horses; declare us free from sin to Nature's bounties, such as a self-luminous star, ocean, cosmic order and fire-divine. 2

वि नः सहस्रं शूरधो रदन्वृतावानो वरुणो मित्रो अग्निः ।
 यच्छन्तु चन्द्रा उपमं नो अर्कमा नः कामं पूपुरन्तु स्तवानाः ॥३॥
 द्यावाभूमी अदिते त्रासिथं नो ये वी जनुः सुजनिमान ऋषे ।
 मा हेळे भूम वरुणस्य बायोर्मा मित्रस्य प्रियतमस्य नृणाम् ॥४॥
 प्र बहवा सिद्यते जीवसे न आ नो गव्यृतिसुक्तं धूनेन ।
 आ नो जने श्रवणं युवाना भूते मे मित्रावरुण हवेमा ॥५॥
 नू मित्रो वरुणो अर्यमा मस्तमने तौकाय वरिधो दधन्तु ।
 सुगा नो विश्वा सुपथानि सन्तु युयं पात स्वस्तिभिः सदा नः ॥६॥

vi naḥ sa-

hāsam śurūdho radantv ṛitāvāno vāruṇo mitrō agnīḥ | yā-
 chantu candrā upamāṃ no arkām ā naḥ kāmam pūpurantu
 stāvānāḥ || 3 || dyāvābhūmī adite trāsitham no yé vām ja-
 jūdḥ sujānimāna ṛishve | mā héḷe bhūma vāruṇasya vāyōr
 mā mitrasya priyātamasya- nṛiṇām || 4 || prā bāhāvā śaritam
 jivāse na ā no gavyūtim ukshatam ghṛitēna | ā no jāne gra-
 vayatam yuvānā śrutām me mitrāvaruṇā hāvemā || 5 || nū
 mitrō vāruṇo aryamā nas tmāne tokāya vārivo dadhantu |
 sugā no viśvā supāthāni santu yūyām pāta — || 6 || ॥

(३१) निषादित्वं सुक्तम्

(१-५) चतुर्विधस्य सुक्तस्य विधावस्तिनिष्ठं अग्निः । (१-५, ५) प्रपञ्चविषयकं चन्द्रा उपमं नो अर्कमा नः कामं पूपुरन्तु स्तवानाः पूर्वाश्रयस्य च
 सूर्यः, (५-६) यजमानो उत्तरार्धस्य यजमानस्य निषादित्वो देवताः । विष्णु इन्द्रः ॥

१५३

उद्देति सुभगो विश्वचक्षाः सार्धारणः सूर्यो मानुषाणाम् ।
 चतुर्विधस्य वरुणस्य श्रेवक्षमेव यः सुमविज्युक्तमसि ॥३॥
 उद्देति प्रसवीता जनानां मुहान्केतुरर्णवः सूर्यस्य ।
 समानं चक्रं पर्याविष्टमुन्यदेतशो वर्हति ध्रुवं युक्तः ॥२॥

॥३॥

Úd v eti subhāgo viśvācakshāḥ sādharāṇaḥ sūryo mā-
 nushāṇām | cākshur mitrasya vāruṇasya devāś cārmeva yāḥ
 samāvivyak tāmāsi || 1 || úd v eti prasavitā jānānām ma-
 hān ketūr arṇavāḥ sūryasya | samānām cakrām paryāvṛit-
 san yād etaśo vāhati dhūrshú yuktāḥ || 2 ||

May the cosmic ocean, the sun and fire-divine, the alleviators of pain, the rigid observers of law, bestow upon us thousands of riches. May they, the givers of delight, grant us excellent food : glorified by us, may they fulfil our desires. 3

O you two, the undivided mighty heaven and earth, may you protect us who are the nobly born descendants of yours : let us not incur the displeasure of the cosmic forces, such as the ocean, the wind, nor of him, the dearest friend of mortals, the sun. 4

May you stretch forth your arms for the prolongation of our existence. May you bedew with water the pastures of our cattle. May we be worthy of honours amongst men. O ever-youthful cosmic lord of light and warmth, hear these my invocations. 5

May the sun, the ocean and the lord of cosmic order grant affluence to us and to our posterity : may all paths be easy of access unto us : and may you all ever cherish us with blessings. 6

63

The auspicious sun, observer of all, common to all mankind, the eye of divine powers, such as self-luminous stars and ocean, rises up and rolls up darkness like a piece of leather. 1

The inspirer of men advances in the midst of the cosmic plasma. The chariot of the sun with the unfurled banner rolls on that cosmic wheel of time which the harnessed white steeds have been driving. 2

विभ्राजमान उपसायुपस्थद्विभेदेत्यनुमद्यमानः ।
 एष मे देवः सविता चच्छन्द एः समानं न प्रमिनाति धाम् ॥३॥
 दिवो रुक्म उरुचक्ष उदैति दुरेअर्यस्तरणिभ्राजमानः ।
 नूनं जनाः सूर्येण प्रवृत्ता अयस्योनि कृणवन्नपांसि ॥४॥
 यत्रां वृत्रमुता गातुमस्मै श्येनो न दीयन्नवेति पार्थः ।
 प्रति वां सूर उदिति विधेम नमोभिर्मित्रवरुणोत हव्यैः ॥५॥
 नू मित्रो वरुणो अर्यमा नस्मने तोकाय वरिवो दधन्तु ।
 सुगा नो विश्वा सुपर्षानि सन्तु युयं पात स्वस्तिभिः सदा नः ॥६॥

vibhrājamaṇa

ushāsām upāsthūd rebhañr úd ety anumadyāmānaḥ | eśhā
 me devāḥ savitā cachanda yāḥ samānām nā pramināti
 dhāma || 3 || divo rukmā urucākshā úd eti dūrēarthas tarā-
 nir bhrājamānaḥ | nūnām jānāḥ sūryeṇa prāsūtā āyann ār-
 thāni kṛiṇāvann āpānsi || 4 || yātrā cakrūr amṛitā gātīm
 asmai syenō nā dīyann ānv eti pāṭhaḥ | prāti vām sūra
 údite vidhema nāmobbhir mitrāvaruṇotā havyāḥ || 5 || nū
 mitró vāruṇo aryamā — || 6 || ॥

(१५) वृत्र-मोक्षकम् दत्तम्

(१-५) उपसर्पस्यास्य सुष्ठस्य वैष्णवमिर्वसिष्ठ आदिः । मित्रावरुणौ देवौ । मित्रं पणः ।

१५ दिवि क्षयन्तु रजंसः पृथिव्यां प्र वां घृतस्य निर्णिजो ददीरन् ।
 हव्ये नो मित्रो अर्यमा सुजातो राजा सुस्रो वरुणो जुपन्त ॥१॥
 आ राजाना मह ऋतस्य गोषा सिन्धुपती क्षत्रिया यातमूर्वाक् ।
 इदो नो मित्रावरुणोत वृष्टिमव दिव इन्वने जीरहान् ॥२॥
 मित्रस्तन्नो वरुणो देवो अर्यः प्र साधिष्ठिभिः पृथिभिर्नयन्तु ।
 नवयथा न आदरिः सुदास इषा मदिम सह देवगोपाः ॥३॥

64.

Divi ksháyantā rájasah prithivyām prá vām ghrítasya
 nirñjo dadiran | havyām no mitró aryamā sújāto rája su-
 kshatró váruṇo jushanta || 1 || ā rájánā maha řitasya gopā
 sindhupatī kshatriyā yātam arvāk | ślām no mitrāvaruṇotā
 vṛishṭīm áva dīvá invatam jiradānū || 2 || mitrás tán no vá-
 ruṇo devó aryāḥ prá sādhisṭṭhebbhiḥ pathsbhir nayantu |
 brávad yébhā na ād arṣi sudāsa ishā madema sahā devā-
 gopāḥ || 3 ||

Delighted by the praises, the radiant sun ascends from the lap of the dawns. The divine sun is the source of my joy who breaks not the universal statute. 3

He, the bright and glorious, profound with lustre, rises from the firmament, traversing long distances with shining radiance. Verily, all beings inspirited by the sun wake up and execute their assigned duties. 4

He travels along the path which the immortals have carved. He flies through the region like a hawk. We worship you with praises and oblations, O the cosmic light and bliss, when the sun has risen. 5

May the sun, the ocean, and the lord of cosmic order grant affluence to us and to our posterity: may all paths be easy of access unto us and may you all ever cherish us with blessings. 6

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Ruling over the waters that are in heaven and earth, and impelled by you, the clouds assume the form of rain. May the auspiciously-manifested lord of light, the royal lord of cosmic order, the powerful lord of ocean accept our homage. 1

O sovereigns, mighty preservers of cosmic vapours, powerful lords of rivers, come to our presence. O munificent lords of light and warmth, may you send down to us from the firmament, sustenance and rain. 2

May the lord of cosmic light, warmth and the divine cosmic order, conduct us by the most practicable paths. As determined by the lord of cosmic order in relation to the liberal donor of oblations, may we, enjoying the protection of Nature's bounties, rejoice in abundance, together with posterity. 3

यो वां गर्तं मनसा तक्षितमूर्ध्वा धीतिं कृण्वद्धारयस्य ।
 उक्षेयी मित्रावरुणा घृतेन ता राजाना सुखिनीस्तर्पयिष्याम ॥४॥
 एष स्तोमो वरुण मिष्ट तुभ्यं सोमः शुक्रो न वायवेऽयामि ।
 अविष्टं धियो जिगृतं पुरन्धीर्युयं पति खुस्तिभिः सदा नः ॥५॥

yó vām gārtam mānasā tākshad etām ūrdhvām
 dhītm kṛiṇāvad dhārāyae ca | ukshéthām mitrāvaruṇā ghrī-
 téna tā rājānā sukhitīs tarpayethām || 4 || eṣā stōmo va-
 ruṇa mitra tūbhyam sōmaḥ śukro nā vāyave 'yāmi | avi-
 śtām dhiyo jigṛitām pūramdbhīr yōyām pāta || 5 || ॥

(१०) पञ्चपश्चिमं सुक्तम्

(१-५) पञ्चपश्चिमं सुक्तम् यैजानमविष्टमिष्टं क्रतिः । मित्रावरुणी देवते । विष्टुर् एवम् ॥

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प्रति वां सूर उदिते सूक्तेभिर्वा हवे वरुणं पुनर्दक्षस्य ।
 ययोरमुयं मक्षितं ज्येष्ठं विश्वस्य यामन्नाचितो जिगलु ॥१॥
 ता हि देवानामसुरा तावर्षा ता नः क्षिनीः करतमूर्जयन्तीः ।
 अक्षयाम मित्रावरुणा द्यौ वां यावो च ययं पीपयन्तहा च ॥२॥
 ता भूरिपाशावचूतस्य मेतुं दुरत्येत् रिपेव मर्त्याय ।
 क्रतस्य मित्रावरुणा पथा वामपो न नाया दुरिता नेम ॥३॥

65.

Prāti vām sūra údite sūktair mitrām huve varuṇam pū-
 tādaksham | yāyor asuryām ākshitam jyēsthām vīśvasya
 yāmaṇn ācītā jigatnā || 1 || tā hi devānām āsurā tāv aṛyā
 tā naḥ kshitīḥ karatam ūrjāyantīḥ | aśyāma mitrāvaruṇā
 vayām vām dyāvā ca yātra pīpāyann āhā ca || 2 || tā bhū-
 ripāśāv ārītasya sētū duratyētū ripāve mārtyāya | rītāsya
 mitrāvaruṇā pathā vām apó nā nāvā duritā tarema || 3 || ॥

O lords of cosmic light and bliss, bedew him with water who glorifies your form in his mind, offering loud praise and confirming it by action. O sovereign powers, under you, may the people be fully satisfied. 4

O cosmic lord of bliss and light, this praise, pure as the devotional love, has been offered to you, and also to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all round faculties. May you all ever cherish us with blessings. 3

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When the sun rises, with sacred hymns I invoke you, the lords of cosmic light and plasma, endowed with pure vigour. Your everlasting and superior might is triumphant in the crowded conflict over adversities. 1

They, verily, are mighty among Nature's bounties : they are rulers. They make our lands exceedingly fertile. May we, day and night, obtain your favour, O the lord of light and plasma, whether on earth or in heaven. 2

You are holders of many fetters and barriers against the irreligious and the wicked mortal would find difficult to escape them. O the lord of light and plasma, may your path of eternal truth, bear us over troubles as a boat over waters. 3

आ नो मित्रावरुणा हव्यजुष्टिं घृतेर्गव्यं निमुक्षतमिक्षाभिः ।
 प्रति वामन्न वरमा जनाय पृणीतमुद्रा द्विव्यस्य चारोः ॥४॥
 एष स्तोमो वरुण मित्र तुभ्ये स्तोमः शुक्रो न वायवेऽयामि ।
 अविष्टं धियो जिगृतं पुग्न्वीर्यं पात स्वस्तिभिः सदा नः ॥५॥

no mitrāvaruṇā havyájuaṣṭim^१ ghrītaír gavyātīm ukshatam
 śābbhiḥ | prāti vām ātra vāram ā jānāya pṛṇitām udró div-
 yāsyā cároh ॥ 4 ॥ eshá stómo varuṇa mitra — ॥ 5 ॥

(११) पट्टाहितं नृकम्

(१-१०) एकोनविंशत्युपस्थान्य सूक्तस्य मित्रावरुणमित्तं कृत्वा (१-१०) ११-१०) प्रथमादित्युपस्थान्य
 स्तोत्रपादित्युपस्थान्य च मित्रावरुणो (५-११) वक्ता पादित्युपस्थान्य (५-११) वक्ता पादित्युपस्थान्य
 नृकस्य च नृको देवताः । (१-१०, ११-१०) प्रथमादित्युपस्थान्य च स्तोत्रपादित्युपस्थान्य च
 मायमी, (१०-११) प्रथमादित्युपस्थान्य वक्ताः । (११-१०) इति नृकं नृकं
 स्तोत्रपादित्युपस्थान्य, (११) स्तोत्रपादित्युपस्थान्य च

०० प्र मित्रयोर्वरेणयोः स्तोमो न एतु क्षुप्यः । नमग्वान्तुविज्ञानयोः ॥१॥
 या धारयन्त देवाः सुदक्षा ब्रह्मपिनरा । अमुयोऽसु प्रमहन्ता ॥२॥
 ता नः स्तिप्ता तन्नुपा वरेण जरितृणाम । मित्रे साधयन्तं धियोः ॥३॥
 यदथ सूर उद्विजेज्जागा मित्रो अर्यमा । सुवाति सविता भगः ॥४॥
 मुप्राचीमस्तु स क्षयः प्र तु यामेन्तुदानवः । ये नो अंहोऽतिप्रति ॥५॥

66.

Prā mitráyor várāṇayo stómo na etu sūshyāḥ | ná-
 masvān tuvijātāyoh ॥ 1 ॥ yā dhārāyanta devāḥ sudākṣā
 dākṣapitarā | asuryāya prāmahasā ॥ 2 ॥ tā na stipā ta-
 nūpā várūṇa jaritrīṇām | mitra sādḥāyatam dhīyah ॥ 3 ॥ yād
 adya sūra udité 'nāgā mitró aryamā | suvāti savitā bhāgah
 ॥ 4 ॥ supṛāvir astu sá kṣhāyah prā r' yāman audānavah |
 yé no āṇho 'tipīprati ॥ 5 ॥

O the lord of light and plasma, come to our offered oblation and sprinkle our pastures with water and with viands. May you both here pour down your choicest celestial water upon our noble citizens. 4

O lords of cosmic plasma and light, this praise, pure as the devotional love, has been offered to you, and also, to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all-round faculties. May you all ever cherish us with blessings. 5

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May this our propitiatory praise, accompanied by profused salutations, proceed to you, O lords of light and bliss, manifested in pairs again and again. 1

You whom the divine powers uphold for their invigoration, who are wise and excellently great and source of strength. 2

O lords of light and bliss, protectors of our dwellings, protectors of our persons, may you fulfil our intellectual aspirations. 3

May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord of creation bestow upon us, today at sun-rise what we pray for. 4

May our homes be well protected. May you, O liberal ones, on your way, bear us safe over distress and sins. 5

॥१॥ उत स्रराजो अदितिरदब्धस्य व्रतस्य ये । महो राजान ईशते ॥६॥
 प्रति वां सूर उदिते मित्रं गृणीषे वरुणम् । अयमर्षो रिशदसम् ॥७॥
 राया हिरण्यया मृतिरयमवृकाय शवसे । इयं विप्रा मेघसातये ॥८॥
 ते स्याम देव वरुण ते मित्र सुरिभिः सह । इपुं स्वध्व धीमहि ॥९॥
 बृहवः सुरचक्षसोऽग्निजिह्वा ऋतावृधः ।
 श्रीणि ये येमुविदधानि धीतिभिर्विभ्रानि परिभूतिभिः ॥१०॥

utá svarájo ádítir ádabdbhasya vratásya yé | mahó rá-
 jāna īṣate ॥ 6 ॥ prāti vāṃ sūra údite mitráṃ gr̥ṇīṣhe váru-
 ṇam | aṛyamáṇam riśádasam ॥ 7 ॥ rāyá hiraṇyayá matir
 iyám avṛikāya śavase | iyám viprā medhásātaye ॥ 8 ॥ té
 syāma deva varuṇa té mitra sūribhiḥ saha | īṣham svāś ca
 dbhimahi ॥ 9 ॥ bahāvah sūracakshaso 'gnijihvá ṛitāvṛidhaḥ
 trīṇi yé yemúr vidáthāni dbitibhir viśvāni páribhātibhiḥ
 ॥ 10 ॥ १ ॥

॥१॥ वि ये दुषुः शरदं माममादहर्ह्यज्ञमकुं चाहचम् ।
 अनाप्ये वरुणो मित्रो अयमा क्षत्रं राजान आशत ॥११॥
 महो अय मनामहे मुक्तेः सूर उदिते ।
 यदोहते वरुणो मित्रो अयमा युयमृतस्य रथ्यः ॥१२॥
 ऋतावीन ऋतजाना ऋतावृधो घोरासो अनृत्क्षिपः ।
 तेषां वः सुधे सुच्छुर्दिष्टे नरः स्याम ये च सुरयः ॥१३॥
 उदु त्यहर्शते वपुर्दिव पति प्रतिहरे ।
 यदीमाशुर्वहति देव प्तंशो विश्वस्मे चक्षसे अरम् ॥१४॥

ví yé dadbhūḥ śarádām māsam ád áhar yajñām aktúp
 cād ṛicam | anāpyām varuṇo mitró aṛyamá kshatrām rájāna
 āśata ॥ 11 ॥ tād vo adyá manāmabe sūktaiḥ sūra údite |
 yád óhate varuṇo mitró aṛyamá yūyám ṛitásya rathyah
 ॥ 12 ॥ ṛitāvāna ṛitájānā ṛitāvṛidho ghoráso anṛitadvīśhaḥ |
 téśhām vah sumné suchardīśhtame narah syāma yé ca sū-
 ráyah ॥ 13 ॥ úd u tyád darsatām vāpur divá eti prati-
 hvaré | yád īm āśúr vāhati devá étaṣo viśvasmai cākshase
 áram ॥ 14 ॥

And further, those who are self-sovereign and along with mother infinity rule over the vast domain, and whose statute is inviolate. 6

I glorify you, O lords of light, warmth and cosmic order, the destroyers of dark forces, at the time when the sun has risen. 7

May this praise be effective for unimpaired strength and for granting wealth or golden treasure. May it be good for the sages and for the fulfilment of the purpose of worship. 8

May we be dear to you, O divine virtuous lord; may we, along with pious worshippers, be dear to you, O lord of light; may we obtain nourishment and happiness. 9

Many are such divine powers who are radiant as the sun, who have fire-like flames and are augmenters of worship and those who direct the three universal sacrificial ceremonies with overwhelming strength. 10

They establish the year, and then the month and the day, the sacred worship, the night, and the holy verse. They, the lords of bliss, light and cosmic order, enjoy unrivalled might. 11

Therefore, today at sunrise, we solicit you with hymns for wealth which you carry, O the lords of bliss, light and cosmic eternal laws. 12

May we, as well as those men who are the learned seekers, be in the enjoyment of the highest felicity, confirmed by you. You, true to eternal order, have been manifested through eternal order, and are the augments of eternal order and extremely averse to untruth. 13

That beautiful orb of the sun rises on the near skirts of the sky, as the swift, celestial, white-coloured steed bears it along, to be seen by all and sundry. 14

शीर्ष्णःशीर्ष्णो जगत्स्तस्युत्पत्तिं समया विश्वमारजः ।

सप्त स्वसारः सुविताय सूर्यं वहन्ति हुरितो रथे ॥१५॥

- ०११० तद्यस्तुर्वहिनं शुक्रमुचरत् । पश्येन श्रुदः शतं जीवेन श्रुदः श्रुतम् ॥१६॥
 काव्येमिरद्वान्धा यातं वरुण द्युमत । मित्रश्च सोमपीतये ॥१७॥
 दिवो धामभिर्वरुण मित्रश्च यातमुद्रुहः । पिबेत् सोममानुजी ॥१८॥
 आ यातं मित्रवरुणा जुषाणावाहुतिं नरा । पाते सोमस्तावृधा ॥१९॥

śīrahṇāḥ-śīrahṇo jāgatas tasthūśhas pātim sa-
 māyā vīśvam ā rājah | sapta svāsārah suvitāya sūryam vā-
 hanti barito rāthe || 15 || 10 ||

tāc cākshur devāhitam ſukram uccārat | pāsyema śarā-
 dah śatām jīveṇa śarādaḥ śatām || 16 || kāvyeḥbhir adābhyā
 yātam varuṇa dyumāt | mitrāś ca sōmapītaye || 17 || divo
 dhāmabhir varuṇa mitrāś cā yātam adrūhā | pibatām sō-
 mam ātufi || 18 || ā yātam mitrāvaruṇā juṣhāṇāv āhutiṁ
 narā | pātām sōmam rītāvṛidhā || 19 || 11 ||

(१.७) सप्तस्वितये शुक्रम्

(१-१०) सप्तस्वितये शुक्रम् सप्तस्वितयेऽस्मिन् शक्तिः । अविनी देवो । मित्रं 'उभ' ।

- १११० प्रति वां रथं नृपती जुरथ्ये हविष्मन्ता मनसा युज्ञियेन ।
 यो वां द्रुतो न धिष्ण्यावर्जीगुरच्छां सनुने पितरां विवक्षि ॥१॥
 अशोच्यन्तिः समिधानो अस्मे उपो अदभ्यन्तमसश्चिदन्ताः ।
 अचेति केतुरुपसः पुरस्ताच्चिद्ये दिवो दुहितुर्जायमानः ॥२॥

67.

Prāti vām rātham nṛipatī jarādhyai havishmatā mānasā
 yajñiyena | yō vām drūto nā dhishnyāv ājigar āchā sūnūr
 nā pitārā vivakmi || 1 || āśocy agnīḥ samīdhānō asme ūpo
 adbhyan tāmasaś cid āntāḥ | āceti ketūr ushāsaḥ purāstāc
 chriyē divo duhitūr jāyamanah || 2 ||

For the good of all, the seven sister-bays convey the sun,
the lord of everyone, moving or stationary, traversing the
whole world in his chariot. 15

That God-ordained bright eye of the universe rises : may
we behold it for a full hundred autumns and may we live
a hundred autumns. 16

May the unconquerable, resplendent lord of light and
bliss, cherished by our praises, come to enjoy our loving
devotion. 17

Gentle lords of light and bliss, destroyers of foes, come
from celestial dwelling, and drink the elixir of loving
devotion. 18

O lords of light and bliss, leader of ceremonies, the augmen-
ter of eternal order, may you come propitiated by our
homage and drink the elixir of sweet devotion. 19

67

O lord of men, I approach to adore your cosmic chariot
with dedicated mind and oblations of good intentions. I
address this praise to be an envoy, to arouse your favour
just as a son addresses his parents. 1

Kindled by us, the fire-divine blazes; the extremities of the
darkness are seen nigh at hand; in the east is perceived the
glory of the rising sun, and the banner of the dawn, the
daughter of heaven. 2

अभि वा नूनमश्विना सुहोता स्तोमैः सिशक्ति नासत्या विवृकान् ।
 पूर्वाभिर्यानि पथ्याभिरवास्त्वविद्रा वसुमता रथेन ॥३॥
 अवावा नूनमश्विना युवाकुरुवे यदा सुते माघी वसुधुः ।
 आ वा वहन्तु स्वविरासो अश्वाः पिबाथो अस्मे सुपुता मधूनि ॥४॥
 प्राचीसु देवाश्विना धिये मेऽमृष्टां स्याते कृते वसुधुम् ।
 विश्वा अविष्टं वाज आ पुरन्धीस्ता नः शक्ते शचीपती शचीभिः ॥५॥
 अविष्टं धीप्वश्विना न आसु प्रजावदेतो अहयं नो अस्तु ।
 आ वा तोके तनये तृतुजानाः सुरनासो देववीति गमेम ॥६॥

abhi vām nūnam aśvinā
 sūhotā stōmāḥ śishakti nāsatyā vivakvān | pūrvābhir yā-
 tam pathyābhir arvāk svarvīdā vāsumatā rāthēna ॥ 3 ॥ avā
 vām nūnam aśvinā yuvākuru havé yād vām sūtē mādhvī
 vasūyūḥ | ā vām vahantu sthāvīrāso āsvāḥ pibātho asmé
 sūshutā mādhūni ॥ 4 ॥ prācīnu a devāśvinā dhīyam mé 'mṛi-
 dhrām sūtiye kritam vasūyūm | viśva avisṭam vāja ā pū-
 ramdhis tā naḥ śaktam śacīpati śacībhiḥ ॥ 5 ॥ ॥

avisṭam dhīshv āśvinā na āsu prajāvad réto āhrayam
 no astu | ā vām toké tānaye tūtujanāḥ surātnāso devāvītim
 gamema ॥ 6 ॥

एष न्य वा पूर्वमत्वेव सख्ये निधिर्हितो माघी सानो अस्मे ।
 अहेकाना मनसा यातमर्वागश्नन्ता हव्यं मानुषीषु विष्टु ॥७॥
 एकस्मिन्योगे भुरणा समाने परि वा सप्त खवतो स्थो गात्र ।
 न वायन्ति सुभ्यो देवयुक्ता ये वा ध्रुव तरणयो वहन्ति ॥८॥

eshā syā vām pūrvagātveva sakhye nidhr
 hito mādhvī ratō asmé | āheṭatā mānasā yātam arvāg aś-
 nāntā havyām mānushīṣu vikshū ॥ 7 ॥ ékasmin yōge blu
 raṇā samāné pari vām sapta khavāto sthō gāt | na vāyanti
 subhvo devāyuktā yé vām dhūrshū tarānayo vāhanti ॥ 8 ॥

O ever-true pair divines, the sincere invoker is singing your praises and the chanter glorifying you with hymns. May you come by the paths that you are wont to travel; come on the chariot which shines with the celestial light and is laden with rich treasure. 3

O pair divines, lovers of sweetness, desirous of wealth, I with full reliance invoke you when the devotional prayers have been expressed forth. May your stout horses bring you hither, and drink the sweet juice of love poured out by us. 4

O divine pair, render my sincere and undisturbed adoration, offered for the acquisition of riches, efficacious; may you preserve my all-round faculties in the time of life struggles. O protectors of pious acts, bestow upon us wealth for our sincerity. 5

Protect us, O divine powers, in our intellectual pursuits; may our procreative power fail not. Possessing sons and grandsons through your favours, and distributing desired riches as well as enjoying ample wealth, may we be blessed with a life, dedicated to the service of God. 6

This treasure given by us has been placed, O lovers of sweetness, before you, like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship : come to our presence with benevolent thoughts, accepting devotional expressions of regard in the society of men. 7

Nourishers of all, the chariot of you two, devoted to a common purpose, traverses the seven flowing (streams) : the excellent horses harnessed by Nature's bounties, who carry you with speed in the car, are never exhausted. 8

असुभता मुचवद्भ्यो हि भूतं ये राया मघदेव्यं जुनन्ति ।
 प्र ये वन्धुं सुनृताभिस्तिरन्ते गव्यां पृथन्ते अप्यां मुघानि ॥९॥
 न मे हवमा शृणुते युवाना यासिष्टे वर्तिरंश्चिन्नाविरावत् ।
 धत्ते रत्नानि जरते च सुरीन्पूर्य पान स्वस्तिभिः सदा नः ॥१०॥

asaṣṭatī na mahavadbhyaḥ hi bhūtāṃ ye rāya maghadēvyāṃ
 junānti | pra ye bāndhum sūnṛtābhis tīrānte gavyā prā
 tānto asyā maghāni || 9 || nū me hāvam ā śṛiṇutam ya-
 vānā yaśiṣṭāṃ vartir aśvinav īravat | dhattāṃ rātūni jā-
 ratāṃ ca sūrīṇ yūyam pāta — || 10 || 19 ||

(१८) अहस्तिर्ब गृह्य

(१-२) अहस्तिर्ब गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य
 गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य गृह्य

॥९॥ आ जुम्ना यानमग्निना स्वश्वा गिरो दत्त्वा जुजुषाणा युवाकोः ।
 हव्यानि च प्रतिभृता वीतं नः ॥१॥
 प्र वामग्नींस्ति मयान्यन्धुरं गन्तं हविषां वीतये मे ।
 तिरो अर्यो हवनानि श्रुतं नः ॥२॥
 प्र वां रथो मनोजवा हव्यनि तिरो रजोत्यश्चिन्ना शतोतिः ।
 अस्मभ्यं सूर्यावसू इयानः ॥३॥
 अयं ह यदा देवया उ अद्रिरूर्ध्वो विवक्ति सोमसुसुवभ्याम् ।
 आ वल्गु विप्रो वधृतीत हव्यैः ॥४॥
 चित्रं ह गृह्य मोजतं न्यस्ति न्यवये दधते प्रियः सव ॥५॥

65.

Ā śubhira yānam aśvinā svāśvā giro dattā jujushāṇā
 yuvākoḥ | havyāni ca pratibhṛtā vītaṃ naḥ || 1 || prā vām
 āndhauśi madyany aśthur āram gant uḥ havisho vītāye me |
 tirō aryō havanāni śrutāṃ naḥ || 2 || pra vaṃ rātho māno-
 jāva iyarti tirō rajāṇsy aśvinā śatōtiḥ | asmabhyāṃ sūryā
 vasū iyānāḥ || 3 || ayāṃ ha yad vām devayā u ādrir ūrdhvo
 vīvakti somasūd yuvābhyām | ā valgū vipro vavṛtita hav-
 yaiḥ || 4 || eitrām ha yad vām bhōjanam ny asti ny ātraye
 mādhisvantam yuyotam | yō vām omānam dadhato priyāḥ
 sāv || 5 || 14 ||

Be propitious to those who are affluent in spiritual thoughts, who invest wealth for the sake of wealth : they who encourage a kinsman with kind commendations, generously distributing wealth of horses (to fellow beings). 9

Ever-youthful twin-divines, hear today my invocation : come O twins, to the dwelling where spirituality is invoked : grant wealth (to the devotee) : elevate the learned seeker : and may you all ever cherish us with blessings. 10



O radiant pair of twin-divine powers, full of vital energies, destroyers of distress, come hither, propitiated by the praises of your adorer, and accept the devotee's sincere offerings. 1

The exhilarating sacred offerings have been prepared for you ; come quickly to accept them. Please pay no heed to the invocations of our opponents ; please do listen to us however. 2

Your chariot, O twin-divines, laden with a hundred blessings, in which you ride with the maiden dawn, is speeding to us across the regions, swift as thought. 3

When the chanter, seeking to propitiate you two divines, raises his voice and sings loudly expressing his devotion for you, like a herbal juice crushed between the stones. O charming ones, the pious worshipper brings you back towards himself, by his oblations. 4

Verily, the spiritual nourishment you provide is wonderful. You liberate the triply-bonded sage ; who has been dear to you, and who craves for your protection, whenever entrapped in the dark caves of ignorance. 5

१११ उत्त त्वदौ जुरते अश्विना भुच्यवानाय प्रतीत्य हविर्दे ।
 अधि यदपि इत ऊति धृत्यः ॥६॥
 उत्त त्वं भुज्युमश्विना सर्वायो मध्ये जहदुरेवासः समुद्रे ।
 निरी पर्यदरावा वो युवाकुः ॥७॥
 वृकाय विजसमानाय शक्तमुत श्रुतं शयवे ह्यमाना ।
 यायुष्यामपिन्वतमुपो न स्तयं चिच्छत्स्वश्विना शचीभिः ॥८॥
 एष स्य कारुजरेते सुक्तेरग्रे बुधान उपसा सुमन्ता ।
 इषा तं वेधेदुष्या पयोभिर्ययं पात स्वस्तिभिः सदा नः ॥९॥

utā tyād vām juratē aśvinā bhūc cyāvānāya pratītyam
 havirdō | ādhi yād vārpa itāti dbatthāh || 6 || utā tyām
 bhujyūm aśvinā sākāyo mādhye jahur durévāsah sam-
 undrē | nīr im parshad ārāvā yō yuvākuḥ || 7 || vṛkāya cij jā-
 samanāya śaktam utā śrutam śayāve hūyāmānā | yāv agh-
 nvām āpinvatam apō nā staryām cic chakty āśvinā śācī-
 bhīh | 8 || eśhā syā kārūr jarate sūktair āgre budhānā ushā-
 sam sumāntā | ishā tāṃ vardhad aghayā pāyobhir yāyām
 pāta — || 9 || 10 ||

(१११) पश्विनामश्विनामं मृतम्

[१-८] अष्टवेत्याम्य सुक्तस्य मेमत्तमिदं लिख्य क्रमिः । अश्विनी देवते । त्रिष्टुप् छन्दः ॥

१११ आ वां रथो रोदसी बद्धधानो हिरण्ययो वृषभिर्योत्वर्षैः ।
 घृतवर्तनिः पृथिवीं रुचान् इषां योद्धा नृपतिर्वाजिनीवा ॥१॥
 स पश्याना अभि पञ्च भूमां त्रिवधुरा मनसा यातु युक्तः ।
 विज्ञो येन गच्छथो देवयन्तीः कुत्रा चियामेमधिना दधाना ॥२॥

69.

Ā vām rātho rōdasi baddhadhānō hiranyāyo vṛṣabhair
 yātv āśvaih | ghrīvāvartaniḥ pavibhī ručānā ishām volhā
 nṛipātīr vājīnīvān || 1 || sá paprathānō abhī pāñca bhūnā
 trivaṇdhurō mānasā yātu yuktāḥ | viśo yēan gāchathe de-
 vayāntīḥ kūtṛā cid yāmam aśvinā dādhanā || 2 ||

Such has ever been your benevolence, O twin-divines, that any old famished person, who along with sincere prayers, lives to your dictates gets in requital, by your blessings, a young body hardly subject to decay. 6

When faithless friends desert the leader or saviour, who is devoted to both of you and rely upon you, in the midst of the ocean of disress, you bring him back to shore. 7

You have been granting help even to the wicked, when he is exhausted, and have been listening to the lazy, when invoked. Both of you make the barren cow pour forth milk like water, and you endow her with strength, O twin-divines, by your cares and efforts. 8

Your devoted poet, waking at dawn with sweet thoughts, chants poems of praises. Let the cow nourish him with food of her milk. May you along with other divine powers ever cherish us with blessings. 9

69

May your golden cosmic chariot of creation, drawn by vigorous powers, overwhelming the heaven and earth with illumination, and following the track of the cosmic waters, come to us with glowing fellies, and laden with nourishing food. Surely it is the protector of men and the conveyer of food. 1

This cosmic chariot (of the sun) extends along five regions. It is furnished with three benches, and harnessed with automation. May it come hither. O twin-divines, directing your course, proceed, wherever you go and whithersoever you go, to bless devout mortals. 2

स्वधा यशसा यतमुच्यन्ति निधिं मधुमन्तं पिबाथः ।
 वि वां रथो वध्वाद् यादमानोऽन्तान्दिवो वाधते वर्तुनिभ्याम् ॥३॥
 युवोः श्रियं परि योपांशुणीत्त स्रो दुहित्वा परितवम्यायाम् ।
 यद्वचन्तमवेषः शचीभिः परि घृतमोमनां वां वयो गस्त ॥४॥
 यो ह स्य वां रथिरा वस्त उस्ता रथो युजानः परियाति वर्तिः ।
 तेन नः शं योरुवसो व्युष्टौ न्यम्बिना वहतं युक्ते अस्मिन् ॥५॥

avāṣvā

yaśasā yātam arvāg dāsrā nidhīm mādhumantam pibāthah |
 vī vām rātho vadhvā yādamāno 'ntān divo bādhathe varta-
 nśbhyām || 3 || yuvoh śriyam pāri yōshāvṛiṇīta sro duhitā
 pāritakmyāyām | yād devayāntam āvathah śacībhiḥ pāri
 ghraṇśm omānā vām vāyo gāt || 4 || yō ha syā vām ra-
 thirā vāsta usrā rātho yujānāḥ pariyāti vartih | téna naḥ
 śām yōr uśāso vyushtau ny āṣvinā vahatam yajñé asmīn
 || 5 ||

नरो गौरेवं विद्युतं तृपाणास्माकमय सवनोपै यानम् ।
 पुरा हि वां मुनिभिर्हवन्ते मा वामन्ये नि यमन्देव्यन्तः ॥६॥
 युवं भुज्युमवविचं समुद्र उदहधुरणोसो अस्त्रिधानिः ।
 पतत्रिभिरभ्रमैरव्ययिभिर्दसनाभिरभिना पारयन्ता ॥७॥
 नू मे हवामा शृणुतं युवाना यासिष्टं वर्तिरेभिनाविरावत् ।
 घत्ते रजानि जरेतं च सूरिन्युयं पीत खस्तिमिः सदा नः ॥८॥

nārā gauréva vidyútam trishāṇāsmākam adyā sāva-
 nōpa yātam | purutrā hī vām matfbbhir hāvante mā vām
 anyé nī yaman devayāntah || 6 || yuvām bhujyām āvavid-
 dham samudrá úd ūbathur āṇaso āsridhānaih | patatfbbhir
 aśrainair avyathfbbhir dāśśānābhir āṣvinā pārāyantā || 7 || nū
 me hāvam ā śṛiṇutam yuvānā — || 8 || 16 ||

O twin-divines, destroyers of distress, may you come here full of vital energies and with your celebrated chariot, and cherish our prayers, full of sweet melodies. May your chariot, conveying you, and your associates, travel to the farthest end of the sky with its two whirlings (wheels). 3

The daughter of the sun the dawn, makes choice of your splendour at the approach of night. You defend the devout worshipper by your cures and efforts, when the sacred warm offerings proceed to you to secure your protection. 4

O chariot-borne, clothed in radiance, may you come to our dwellings in the yoked chariot. O twin-divines, while the dawn is breaking, please come to participate in our sacrifice for our well-being and purification. 5

O leaders of rites, may you hasten today to our sacrifice, like thirsty cattle, as if longing for the radiant elixir. The pious men propitiate you with devotional intellect in all places. Let not other devout worshippers detain you. 6

You always rescue the saviour sage, abandoned in the midst of ocean and bear him to shore by your undaunted, undecaying, unwearied and unharnessed vital energies. 7

O ever-youthful twin-divines, may you hear today my invocation ; may you, O twin-divines, come to the dwelling where the oblation is prepared. May you grant wealth to the offerer, and elevate the learned seeker (to a high stature) and may you all ever cherish us with blessings. 8

(७०) समनितनं सृजन्

(१ - ३) समपस्यास्य सृजस्य ईश्वरपतिर्विश्वः कृषिः । अभिनो वेरने । प्रियं पन्दः ॥

७१ ११

आ विश्ववागश्विना गतं नुः प्र तत्स्थानमवाचि वां पृथिव्याम् ।
 अश्वो न वाजं शुनपृष्ठो अस्यादा यत्सेदर्थुर्द्रवसे न योनिम् ॥१॥
 सिपक्ति सा वां सुमतिश्चनिष्ठातापि घर्मा मनुषो दुरोणे ।
 यो वां समद्रान्त्सरितः पिपत्येतग्वा चित्रं सुमुजा युजानः ॥२॥

70.

Ā viśvavarāśvinā gatam naḥ prā tāt sthānam avāci
 vām pṛthivyām | āśvo nā vājī śunāpṛiṣṭho asthād ā yāt
 sedāthur dīruvāse na yōnim | 1 | śībhakti śā vām sumatis
 cāniṣṭhātapi gharṇo mānuṣho dūroṇē | yō vaṃ samudrān
 saritāḥ pīparty étagvā cin na suyūjā yujānāḥ || 2 |

यानि स्थानान्यश्विना दधाये दिवो वृद्धीष्वोपधीषु विह ।
 नि पर्वतस्य मूर्धनि मदन्तेपं जनाय दाशुषे वहन्ता ॥३॥
 चनिष्ठं देवा ओपधीष्वप्सु ययोग्या अश्ववेधे ऋषीणाम् ।
 पुरुषाणि रत्ना दधन्तो न्युसे अनु पूर्वाणि चरव्यथुर्गुगानि ॥४॥
 शुश्रुवांसो चिदश्विना पुरुष्यभि ब्रह्माणि चक्षधे ऋषीणाम् ।
 प्रति प्र यातं वरमा जनायासे वामस्तु सुमतिश्चनिष्ठा ॥५॥

yāni

sthānāny aśvinā dadhāthe divo yabvīshv ōśhadbīshu vi-
 kṣhu | nī parvatasya mūrdhāni śānantēsbap jānāya dāśuṣhe
 vābantā || 3 || cāniṣṭām devā ōśhadbīshv apsū yād योग्या
 aśvavēdhe ṛiṣinām | puruṣi rātnā dādhatāu ny āsmé ānu
 pūrvāni cakhyathur yugāni || 4 || aśuvānsā cid aśvina pu-
 rūṇy abhī brāhmāni cakṣhāthe ṛiṣhūnām | prāti prā yātam
 vāram ā jānāyasmé vām astu sumatis cāniṣṭhā || 5 ||

O all-adored twin-divines, come to our place of worship on this earth where a seat has been reserved for you, as if exclusively a possession of yours. A swift, broad-backed horse awaits you (for your journey), on which you could be seated as firmly as in a dwelling. 1

This most delightful euology awaits you ; the sacred offering has been heated in the cauldron which, after having reached you, would in its turn pour down its contents in the form of rain and fill up the oceans and rivers. May both of you participate in this rite as if you were two well-matched shining horses yoked to a chariot. 2

O twin-divines, to whatever places you may descend from heaven, whether amidst the tall tress, or amongst men, or sitting on the summit of the mountain, may you be the bearers of food to the pious donor of oblation. 3

O divine twin-powers, please delight yourself in plants and waters, whenever the seers offer you and you find they suit you. May you enrich us with treasures in abundance, and favour us, as you have been favouring all couples from eternity. 4

O twin-divines, listen to the prayers of the sages, and look favourably thereon. Please come to the worship of this devotee and let him enjoy your most delightful favour. 5

यो वी यज्ञो नासत्या हविष्मान्कृतब्रह्मा समर्यो भवति ।
 उप प्र यात वरमा वसिष्ठमिमा ब्रह्माप्युत्पन्ते युवभ्याम् ॥६॥
 इयं मनीषा इयमैश्विना गौरिमां सुवृक्ति वृषणा जुषधाम् ।
 इमा ब्रह्माणि युवयुन्यग्मन्युयं पात स्वन्तिमिः मदा नः ॥७॥

४६

vām yajñō nāsatyā havishmān kṛitābrahmā samaryō bhā-
 vāti | ūpa prā yātaṁ varam ā vāsishṭham imā brāhmaṇy
 ūcyante yuvābhyām || 6 || iyām manishā iyām aṣvinā gūr
 imāṁ suvṛiktīm vṛishanā juṣhethām | imā brāhmaṇi yuva-
 yūny agman yūyām pāta — || 7 || 17 ||

। ७१) गहनमन्त्रिणं वृषण

(१-१) यदुक्त्यान्व स्यान्व विप्रवर्णितमेष कवि । अश्विनी वृषणे । मिथुन छन्दः ॥

अप स्वसुखस्यो नरिजहति रिषक्ति कृष्णीरुपाय पन्थाम् ।
 अश्वमघा गोमघा वा हुवेम् दिवा नक्तं शस्त्रममुद्योतम् ॥१॥
 उपायान्ते द्वाद्युषे मर्त्याय रथेन वाममैश्विना वहन्ता ।
 युयुतमुम्मदनिगमर्मात्रां दिवा नक्तं माध्वी शस्त्रीया नः ॥२॥
 आ वा रथमवमस्यां व्युष्टौ मुद्रायत्रो वृषणो वर्तयन्तु ।
 स्युर्मगभस्तिमृतपुग्भिश्चैराश्विना वसुमन्तं वहेथाम् ॥३॥

71.

Apa svāsura ushāso nāg jibhite riṇākti kṛishnūr arushāya
 pānthām | āṣvāmaghā gōmaghā vām huvema divā nāktam
 śārum asnād yuyotam || 1 || upāyātaṁ dāśuṣhe mārtyāya
 rāthena vāmām aṣvinā vāhantā | yuyutām asnād ānirām
 āmivām divā nāktam mādhvī trāsithām naḥ || 2 || ā vām rā-
 tham avamāsyām vyūshṭau sunnāyāvo vṛishano varta-
 yantu | syūmagabhasṭim ṛitayūgbhir āṣvair āṣvinā vāsu-
 mantam vahethām || 3 ||

Come, O ever-true divines, to the sincere, worthiest devotee, the worshipper, who is present here along with his priests and is offering oblations, and repeating praises to bring you hither. 6

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerers of blessings, by this laudation. We pray that these addressed eulogies reach you. May you all ever cherish us with blessings. 7

71

The night retires before the dawn, the sister of twin-divines. The dark night leaves the path clear for the radiant sun. Let us call upon one, who is affluent in spiritual power (horses), and affluent in divine wisdom (cows). May you keep day and night far from us the arrow-like malevolence. 1

May you, bearing rich treasure in your chariot, come to the mortal, the generous-giver. May you keep afar from us famine and sickness. O lovers of sweetness, may you preserve us day and night. 2

May your vigorous (horses, i.e. beams), in search of bliss bring hither your chariot at the earliest flash of morning. O twin-divines, conduct towards us your radiating, wealth-laden cosmic chariot, with rays rich in moisture. 3

यो यो रथो नृपती अग्नि योजहा त्रिवन्दुरो वसुमा उस्वयोमा ।
 आ न एना नामत्योप यानमभि यदो विश्वप्स्यो जिगीति ॥२॥
 युवे स्ववानं जुरसोऽमुमुक्तं नि पेदव उहधुगुशुमश्वम् ।
 निरहसुस्तपसः स्पर्तमधि नि जाह्रुपे त्रिधिरे धानमुस्तः ॥५॥
 इयं मेनीपा इयमश्विना गीरिमां सुगृक्तिं वृषणा जुषेधाम ।
 इमा व्रह्माणि युववृन्मन्त्र्यं पान स्वस्तिभिः सदा नः ॥६॥

॥ yó vām rátho nṛipatī ásti volhá
 trivandhuró vásumāi usráyāmā | á na ená násatyópa yātam
 abhi yád vām víśvápsnyo jigāti || 4 || yuvám cyávānam ja-
 ráso 'mumuktaṁ ní pedava ūhathur āśúm āśvam | nṛ ān-
 hasas támasa spartam átriṁ ní jābhushāṁ gīthiré dhātam
 antāḥ || 5 || iyám manishā iyám aśvinā gír || 6 || 10 ||

(३२) दिशमनितमं भक्तम्

(१०) १ ययवत्यस्य मुक्तस्य मेनावर्त्तमानस्य इति । अभिर्वा इत्येव । विष्णु इति ।

आ गोमता नामत्या रथेनाश्ववता पुरुषान्द्रेण यानम् ।
 अभिर्वा विश्वा नियुतः सचन्ते स्याहंशो श्रिया तन्या शुभाना ॥१॥
 आ नो देवभिरुप यानमर्वाक्सुजापमा नामत्या रथेन ।
 युवोहि नः सख्या पित्र्याणि समानो वन्धुरुत तस्य वित्तम् ॥२॥
 उद् स्तोमासो अश्विनोरबुध्रजामि व्रह्माण्युपमम देवीः ।
 आविर्वासत्रोतमी शिष्येमे अन्ध्रा विप्रो नासत्या विवक्ति ॥३॥

72.

Ā grōmatā nāsatyā rāthenāśvavatā puruṣcandrēṇa yā-
 tam | abhi vām víśvā niyūtaḥ sacante spārhāya śriyā tanvā
 śubhānā || 1 || ā no devēbhir ūpa yātam arvāk saśośhasā
 nāsatyā rāthena | yuvóḥ hí naḥ sakhyā pítṛyāṇi samānó
 bāndhur utá tāsya vittam | 2 || ūd u stómāso aśvinor abudh-
 rañ jāmf brāhmāny ushasas ca devīḥ | avivāsan rodasi
 dhīshnyemé āchā vipro nāsatyā vivakti || 3 ||

May you come to us with that cosmic chariot, which conveys you, O ever-true lords of men. It is three-seater, laden with wealth, and is the precursor of day. It traverses the sky, encompassing the entire space. 4

You exempt the old and famished from decay; you provide a courser to a lame. You extricate a detached sage from torture and darkness; you encrown the exiled prince, back to the throne. 5

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerer of blessings, by these laudations. May these eulogies, addressed to you, reach you; and may you all ever cherish us with blessings. 6

72

Come, O ever-true divines, on your brilliant chariot, rich in abundant wealth of kine and horses. All praises gather round you. Your resplendence is enviable, and your form graceful. 1

O ever-true divines, along with Nature's other bounties as your associates, come here to us in your chariot. Ours is an ancestral friendship and hence a common relation between you and us. May you acknowledge this affinity. 2

Verily, the praises awaken the twin-divines, and so the kindred prayers the celestial dawns. The sages, addressing these laudations to the adorable heaven and earth, invoke, the ever-true divines hither. 3

वि चेदुच्यन्त्यश्विना उपासुः प्र वां ब्रह्माणि कारवौ भरन्ते ।
 ऊर्ध्वं मानुं संविता देवो अश्वेद्वदमयः समिधा जरन्ते ॥४॥
 आ पुश्चानाभामत्या पुरस्तदाश्विना यातमधरादुदकात् ।
 आ विश्वतः पार्श्वजन्वेन राया यूयं पात स्वस्तिभिः सदा नः ॥५॥

vi céd uchānty

aśvinā ushāsah prā vām brāhmāṇi kāravo bharante | ūrdh-
 vām bhānūm savitā devó aśred bṛihád agnáyah samidhā
 jarante || 4 || á paścátān nāsatyā purástād āśvinā yātam
 adharād údaktāt | á viśvataḥ páñcajanyaena rāyā yūyám
 pāta — || 5 || 29 ||

(७३) त्रिकालिकं सप्तमं

(१-५) पञ्चमस्तमस्य सप्तमस्य वैश्वदेवस्यैव कविः । अश्विनी देवते ऽभिपुत्र उक्ताः ॥

३९००

अतोरिष्टु तमसस्पूरमस्य प्रति स्तोमं देवयन्तो दधानाः ।
 पुरोदंसा पुरोतमां पुराजामर्त्या हवते अश्विना गीः ॥१॥
 न्यु प्रियो मनुषः सावि होता नासत्या यो यजते धन्यते च ।
 अश्वीते मर्षो अश्विना उपाक आ वा वोचे विदयेषु प्रयस्वान् ॥२॥
 अहेम युज्ञं पथाह्वराणा इमां सुवृक्तिं वृषणा जुषेयाम् ।
 भ्रष्टैस्तेव प्रेषितो वामवोधि प्रति स्तोमैर्जरमाणो वसिष्ठः ॥३॥

70.

Ātārishma tāmasas pārām asyā prāti stómaṁ devayānto
 dādhanāḥ | purodāśā purotāmā purājāmartyā havate aśvinā
 gīḥ || 1 || ny ū priyó mānuṣah sādī hótā nāsatyā yó yā-
 jate vādate ca | aśnitām mādhyo aśvinā upākā á vām voce
 vidáthesu práyasvān || 2 || áhema yajñām pathām urāṇā
 imām suvṛiktīm vṛiṣhaṇā juṣethām | ṛuṣiṭvēva prēshito
 vām abodhi prāti stómair járamāṇo vāsishṭhaḥ || 3 ||

When the dawns break forth in light, O twin-divines, the poets offer praises to you. The sun-divine casts his splendours on firmament, and ritual fires, with their kindled fuel, sing your praises. 4

Come, O ever-true divines, from the back, from the front, O twin-divines, from below, from above, come from every quarter with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

73

While paying tributes to Nature's bounties, we have gone across to the opposite shore of this state of darkness. The worshipper invokes twin-divines, the multifunctional and multifarious, the first-born and immortal. 1

O ever-true divines, the invoker, the dear priest of devotees, he, who offers worship and repeats praise, has taken seat. O twin-divines, may you come near, and partake of the libation. I, with food in hand, invoke you to our place of worship. 2

With invocations to Nature's bounties, we get ready for their welcome. O showerers of blessings, be propitiated by this pious laudation. Despatched like a speedy messenger, the pious most worshipper arouses you, glorifying you with hymns. 3

उप त्या वक्त्रा गमतो विद्वां नो रक्षेहणा संभृता वीक्षुपाणो ।
 समन्धीत्यग्मत मत्सराणि मा नो मर्धिष्टमा गंतं शिवेन ॥४॥
 आ पृश्नानांज्ञासूत्या पुरस्तादाश्विना यानमधुरादृद्धकात् ।
 आ विश्वतः पार्वजन्येन गया यूयं पात स्वस्तिभिः सदा नः ॥५॥

úpa tyā

vābñi gamato viṣam no rakshohāṇā sambhṛitā vīṣpāṇi |
 sām āndhāney agmata matsarāṇi mā no mardhishtam ā ga-
 tam śivēna ॥ 4 ॥ ā paścātān nāsatyā purastād — ॥ 5 ॥ 20 ॥

(७५) बहुलातिशयं सुतम्

(१-५) बहुलस्यस्य सुतस्य वैश्वदेवस्यसिद्धिं कृति । अश्विनी देवते । अन्तः (विषमार्थं वृत्ती, लवर्था
 सतीवृत्ती) इत्यर्थः ॥

७५१०

इमा उ वां दिविष्टय उक्ता हवन्ते अश्विना ।
 अयं बानुहोऽस्ते शशीवसु विद्विद्विद्वा हि गच्छथः ॥१॥
 पुवं चित्रं ददधुर्मोजनं नरा चोदेषां सुनुतावते ।
 अर्वाग्रथं समनसा नि यच्छन्ते पितॄन्तं सोम्यं मधु ॥२॥
 आ यत्तुसुपं मृषतं मध्वः पितॄन्तमश्विना ।
 दुग्धं पयो वृषणा जेन्यावसु मा नो मर्धिष्टमा गंतम् ॥३॥

74.

Imā u vāṃ diviṣṭaya usrā havante aśvinā | ayāṃ vān-
 ahvé 'vase śacivasū viṣam-viṣam hi gāchathah ॥ 1 ॥ yuvām
 citrām dadathur bhōjanam narā cōdethām sūnṛtāvate | ar-
 vāg rātham sāmanasā nī yachatam pibatam somyām mādhu
 ॥ 2 ॥ ā yatam úpa bhūśhatam mādhvah pibatam aśvinā |
 dugdhām pāyo vṛṣhaṇā jenyāvasū mā no mardhishtam ā
 gatam ॥ 3 ॥

May those two, the bearers of oblations, destroyers of demons, well-nourished, strong-handed, be pleased to come to our people and accept our exhilarating offerings. Not for an injury, may they come to us with good blessings. 4

Come, O ever-true divines, from the back, from the front, O twin-divines from below, from above, come from every quarter, with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

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These pious praises glorify you. O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house you visit every individual. 1

O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage. 2

Come, O twin-divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us but not for an injury. 3

अश्वसो ये वासुप दाशुषो गृहं युवां दीयन्ति विभ्रतः ।
 मुक्षुयुभिर्नरा इयैभिरश्विना देवा यातनस्मृ ॥४॥
 अश्वो ह यन्तो अश्विना पृष्टः सचन्त सूर्यः ।
 ता यंसतो मुघर्वद्वयो ध्रुवं यशस्तुर्दिरसभ्यं नासत्स्य ॥५॥
 प्र ये युपुरवकासो रथा एव नृपातारो जनानाम् ।
 उत स्वेन शर्वसा शूश्रुवर्नर उत क्षियन्ति सुधितिम् ॥६॥

āśvāso yé vām ūpa dāśuśho grīhām yuvāṃ dī-
 yanti bibhrataḥ | makshūyibhir narā hāyebhir aśvinā devā
 yātam asmayā ॥ 4 ॥ ādhā na yānto aśvinā prīkshaḥ sacanta
 sūriyāḥ | tā yaṁsato maghāvadbhryo dhruvām yāṣaṣ char-
 dīr asmabhyam nasatyā ॥ 5 ॥ prā yé yayūr avrikāśo rāthā
 iva nṛpātāro janānām | uta svēna śāvasā śūśruvur nāra uta
 kṣhiyanti śukshitim ॥ 6 ॥ ॥

(७५) पञ्चमस्कन्धो मृग्येव

(१-८) अश्वसो वासुप दाशुषो गृहं युवां दीयन्ति विभ्रतः । इत्येतो देवताः । मित्रं अश्वः ।

७५७

व्युषा अश्वो दिविजा ऋतेनाश्विष्कृष्याना महिमानुमागात् ।
 अप मुहस्तमे आवरजुष्टमङ्गिरस्तमा पुष्या अजीगः ॥१॥
 महे नो अय सुवितार्य बोध्युषो महे सौभगाय प्र यन्धि ।
 शिवं रयि यशसं धेष्टसे देवि मर्तेषु मानुषि श्रवस्युम् ॥२॥
 एते ते मानवो दर्शतापाश्चित्रा उपसो अमृतासु आगुः ।
 जनयन्तो देव्यानि व्रतान्यापूणन्तो अन्तरिक्षा व्यस्युः ॥३॥

75.

Vy ūshā āvo divijā rītēnāviśhkrīṇvānā mahimānam āgāt |
 āpa drūhas tāma āvar ājushṭam āṅgirastamā pathyā ajī-
 gaḥ ॥ 1 ॥ mahé no adyā suvitāya bodhy ūsho mahé saū-
 bhagāya prā yandhi | citrām rayim yaśāsam dheby asmé
 dévi mārteshu mānushi śravasyūm ॥ 2 ॥ eté tyé bhānāvo
 darśatāyāś citrā ūshāso amṛitāsa āguḥ | janāyanto daīvyāni
 vratāny āprīṇānto antārikṣhā vy āstbuḥ ॥ 3 ॥

Yours are the speedy horses, the rays, that convey you to the dwelling of the donor of the oblation. O divine leader of rites, favourably inclined towards us, come with your rapid steeds, the beams. 4

The learned seekers approach you in pursuit of food. May you two ever-true divines grant to our benevolent nobility lasting glory, and roof to us. 5

Such worshippers, as are non-exploiters, and benefactors of men approach you, like carts to the farm. They prosper by their own strength, and inhabit an excellent abode. 6

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The dawn, the daughter of heaven, has flashed; she comes, showering her majesty in accordance to the eternal law. She scatters evils and odious darkness. And thus she illumines the paths to be trodden by the most enlightened sages. 1

Awaken us today to high and happy fortune, to great prosperity. O dawn, divine benefactress, promote us and give us manifold and splendid riches and reputation among mortals, fostering prosperous progeny. 2

Enjoy these lovely ever-lasting splendours of dawns bright with their varied colours. Gracefully they come, and in their honour, the divine rites have been instituted, filling the firmament, they spread around. 3

पुषा स्या युजाना पराकात्पन्ने क्षितीः परि सद्यो जिगाति ।
 अभिपश्यन्ती वयुना जनानां दिवो दुहिता भुवनस्य पत्नी ॥२॥
 वाजिनीवती सूर्यस्य योषा चित्रामघा राय ईक्षी वसूनाम् ।
 अविद्युता जरयन्ती मघोन्युषा उच्छति वह्निर्मृण्णाना ॥५॥
 प्रति युतानामरुपासो अश्वभिश्चा अश्वभुपसे वहन्तः ।
 याति शुभ्रा विश्वपिशा रथेन दधानि रत्नं विद्यते जनाय ॥६॥

cshā syā yu-
 jānā parākāt pāñca kshitīḥ pāri sadyó jigāti | abhipāsyantī
 vayūnā jānānām divó duhitā bhūvanasya pātnī || 4 || vājini-
 vatī sūryasya yōshā citrāmaghā rāyā īśe vāsūnām | rīshī-
 śhītutā jarāyanti maghōny ushā uchati vāhniḥbhīr grīṇānā || 5 ||
 prāti dyutānām arushāso āśvās citrā adṛiṣṭann ushāsam
 vāhantaḥ | yāti śubhrā viśvapīṣā rāthena dādhati rātnam vi-
 dhaté jānāya || 6 ||

सुत्वा सुत्येभिर्महती महद्भिर्देवी देवेभिर्यजुता यजत्रैः ।
 रुजद्वृज्जहानि दददुस्त्रियाणां प्रति गाव उपसे वावशन्त ॥७॥
 न नो गोमृक्षिरवदेहि रत्नसुषो अश्ववत्सुभोजो असे ।
 मा नो बहिः पुरुषता निदे कर्ष्यं पात स्वस्तिभिः सदा नः ॥८॥

satyā satyēbbhir mahatī mahādḥbhīr devī
 devēbbhir yajatā yājatṛaiḥ | rujād dṛiḥhāni dādad usṛiyāṇām
 prāti gāva ushāsam vāvaśanta || 7 || nā no gōmad virāvad
 dhehi rātnam ūsho āśvāvad purubhōjo asmé | mā no bar-
 hīḥ purushātā nidé kar yūyām pāta — || 8 || ११ ||

She yokes her chariot far away and visits swiftly the lands to give light to all the five classes of men, witnessing works and ways of men. This daughter of heaven is the beloved partner of all living beings. 4

She is the companion of the sun, the distributress of good, the possessor of wonderful wealth. She rules over treasures of every kind, and is praised through hymns by the sages. She is a reckoner of our life-span (that diminishes day by day), the mistress of opulence, and as she rises, she is glorified by the fire-institutors. 5

The bright and wondrous steeds of varied colours, yoked to the car of dawn, are visible. She advances, radiant in her multi-mobile chariot, and brings, shining treasure for her people. 6

True with the truthful, great with the great, divine with the divine power, holy with the holy, she pierces through the rigidity of gloom and displays the vast treasures of wisdom. The true seekers cherishingly long for the dawn to appear. 7

Bestow upon us, O dawn, riches comprising wealth, vigour, abundant food, and progeny. Protect our sacred benevolent works from evil men's reproaches, and may you ever cherish us with blessings. 8

(७१) अथर्वसंहिता सूक्तम्

(१-७) सप्तर्षीत्यस्य सूक्तस्य वैष्णवगणितं विष्णुः । तस्मै देवता । विष्णुः ७१ ।

७११ उदु ज्योतिरमृतं विश्वजन्यं विश्वानरः सविता देवो अश्रेत ।
 भूत्या देवानामजनिष्ट वसुभिरिव कर्तुर्वनं विश्वमुपा ॥१॥
 प्र मे पन्था देवयाना अटश्चर्मर्घन्तो वसुभिरिव कृतः ।
 अर्जुदु केनुरुपसः पुरस्तादग्नीच्यागादधि हृम्येभ्यः ॥२॥
 तानीदहानि धहुलान्यासिन्या आचीनसुदिता सूर्येभ्यः ।
 यतः परि जार इवाचरन्त्युषो ददक्षे न पुनर्येतीव ॥३॥

76.

Ud a jyōtir amṛtam viśvājanyam viśvānarah savitā
 devō aśret | krātvā devānām ajanishta cākshur āvir akar
 bhūvanam viśvam ushāh || 1 || prā me pānthā devayānā
 adriṣann āmardbanto vāsubhir ishkrītāsaḥ | ābhūd u ketūr
 ushāsaḥ purastāt pratiey āgād ādhi harmyēbhyaḥ || 2 || tā-
 nīd āhāni bahulāny āsan yā prācinam ūditā sūryasya | yā-
 taḥ pāri jāra iṣācaranty ūsho dadrikshē nā pūnar yatīva || 3 ||

त इहेवानी सप्रमादं जासमृतावानः कवयः पुज्यासः ।
 गृह्यं ज्योतिः पितरो अर्चन्विन्दन्सुखमन्त्रा अजनयमुपासन् ॥१॥
 समान ऊर्ध्वं अधि संगतासुः सं जानते न यतन्ते म्रियन्ते ।
 ते देवानां न मिनन्ति मृतान्यमर्घन्तो वसुभिरिवादिमानाः ॥२॥
 प्रति त्वा स्तोमैरीक्यते वसिष्ठा उपवृषः सुमो तुष्टुवांसः ।
 गवी नेत्री वार्जपली न उच्छोषः सुजाते प्रथमा जंस्व ॥३॥
 एषा नेत्री राधसः सुवृतानामुषा उच्छन्ती रिम्यते वसिष्ठे ।
 दीर्घश्रुते रुमिस्मे दधाना युयं पति स्तुतिभिः सदा नः ॥७॥

tā id devānām sadhamāda asann ṛitāvānaḥ kavāyaḥ
 pūrvyāsaḥ | gūlham jyōtiḥ pitāro ānv avindan satyāmantrā
 ajanayan ushāsam || 4 || samānā ūrvē ādhi sāmgatāsaḥ sām
 jānate nā yatante mithās té | té devānām nā minanti vra-
 tāny āmardbanto vāsubhir yādamānāḥ || 5 || prāti tvā stō-
 mair ilāte vāsishṭhā usharbūdhaḥ subhage tushtuvānsaḥ |
 gāvām netrī vājapatnī na uchōshaḥ sujāte prathamā jarasva
 || 6 || eṣā netrī rādhasaḥ sūnṛitānām ushā uchānti ribhyate
 vāsishṭhaiḥ | dirghaśrūtam rayīm asmē dādhanā yūyām
 pāta — || 7 || २३ ||

The sun-divine, the leader of all (in the solar system) sends in forward directions his immortal, all-benefiting light. In the form of the eye of all Nature's bounties, he becomes the source of creativity. The dawn has made all the regions visible. 1

I see the paths, innocuous and glorious, leading to divine powers. The banner of dawns is unfurled in the east, and she moves westward, rising to high altitudes. 2

Many are the days that have dawned before the rising of the sun, on which you, O dawns, have been beheld like a wife approaching a husband, never to be deserted. 3

Those ancient sages, our ancestors, observant of truth, rejoicing together with Nature's bounties, discover the light, that is hidden in darkness; and with impulses of truth, are able to generate the dawn. 4

Meeting together on a common calamity, they concur, without contending among themselves; they break not eternal statutes of Nature, and without offence to anyone, they proceed with the light (of dawn or inner conscience, thus recovered). 5

O auspicious dawns, the most celebrated devotees, waking at morn, praise you and glorify with hymns. Dawns are leaders of kine and queen of all viands. May you come first to us, O well-born dawns. 6

The dawns, the object of the sincere invocations of the worshipper, when appear, are glorified by the most pious devotees. Please bestow upon us riches, for which you are so well-known. May you all ever cherish us with blessings. 7

(७७) समस्तमिति न सृष्टम्

(१-१) अथ यस्यास्य सृष्ट्या विद्यमानमिति न सृष्टिः । इत्यतो देवताः । विष्णुः प्रकृतः ॥

१२७७ उपो रुरुचे युवतिर्न योषा विश्वं जीवं प्रसुवन्ती चरायै ।
 अभृदुभिः समिधे मानुषाणामकज्योतिर्वीर्यमाना तनीसि ॥१॥
 विश्वं प्रतीची सप्रधा उदस्याद्गुहाहो विभ्रंती शुक्रमश्वेत् ।
 हिरण्यवर्णा सुदृशीकसदृग्भावा माता नेत्र्यङ्गामरोचि ॥२॥
 देवानां वधुः सुभगा वहन्ती श्वेतं नयन्ती सुदृशीकमश्वम् ।
 रुपा अददि रश्मिभिर्युक्ता चित्रामग्ना विश्वमनु प्रभूत ॥३॥

77.

Ūpo ruruce yuvatir ná yóshā víśvam jīvām prasuvānti
 caráyai | ábhūd agnīḥ samídhe mānushāṇām ákar jyótir bā-
 dhamānā tāmānsi || 1 || víśvam prattīcī sapráthā úd asthād
 rūṣad vāso bíbhraṭi śukráṁ aśvait | hiraṇyavarṇā sudṛṣi-
 kasamdrig gávām mātā netry áhnām aroci || 2 || devānām
 cākshuḥ subhagā váhanti śvetām náyanti sudṛṣīkam aśvam |
 uśhā adarṣi raśmibhir vyáktā citrámaghā víśvam ānu prā-
 bhūta || 3 ||

अन्तिवामा दूरे अमित्रमुच्छ्रोवी गज्यूतिमभयं कृषी नः ।
 यावय देव आ मरा वसूनि योदय राघो गृणते मघोनि ॥२॥
 अस्मे श्रेष्ठेभिर्मनुभिर्वि भाषुषो देवि प्रतिरन्ती न आयुः ।
 इषं च नो दधती विश्वरो गोमुदधावुद्वयवसु राघः ॥५॥
 यो त्वा दिवो दुहितर्वर्धयन्त्युषः सुजाते मतिभिर्वसिष्ठाः ।
 सास्मासु धा रयिष्वं बृहन्तं युयं पात स्वस्तिभिः सदा नः ॥६॥

āntivāmā dūre amītram uchorvīm gāvvyūtim
 ábhayaṁ kṛidhī naḥ | yāvāya dvésha ā bharā vāsūni co-
 dáya rádho grīnaté maghoni || 4 || asmé aréshṭhebhīr-bhā-
 nūbhīr vī bhāhy úsho devī pratirāntī na áyuh | śhaṣṭam ca no
 dādhatī víśvavāre gómād aśvāvad ráthavac ca rádhaḥ || 5 ||
 yām tvā divo dubitar vardháyanty úshaḥ sujāte matibhir
 vāsishṭhāḥ | sāsmaṣu dhā rayīm řishvām bṛibāntam yūyām
 pāta — || 6 || 24 ||

Dawns shine radiant in the proximity of the sun, like a youthful lady, who animates all beings to activity. The fire-divine is to be kindled for the good of men. She gives light that dispels all obstructing dark forces. 1

Advancing towards all, and spreading widely, the dawn rises; and clothed in pure and brilliant vesture, she beams forth with golden colours and lovely radiance, she shines as mother of speech, and as the guide of days, she illumines. 2

The auspicious dawn, the eye of Nature's bounties, mounts on her white and beautiful courser. The dawn, characterised by her beams, is beheld by everyone and mighty over all, she comes forth with wondrous treasure. 3

O dawn, you are the possessor of wealth worth having and you keep our adversaries far from us. May this dawn render the cow-pastures free from peril and drive away those who bear ill-feelings towards us. May you, O opulent, bring treasures to us and bestow wealth on him who praises you. 4

O divine dawn, illumine us with your most excellent beams, prolong our life and bestow food upon us. You are adored by all, for you possess affluence consisting of cattle, horses and chariots. 5

O nobly-born daughter of heaven, may you, whom the most pious worshippers magnify with well-thought-of considerations, bestow upon us brilliant and infinite wealth, and may you ever cherish us with blessings. 6

(७८) अष्टस्तुतिर्धर्मं सूक्तम्

(१-५) पञ्चर्चस्यास्य भूतस्य वैवाचक्यैर्वसिष्ठः क्रफि । उपतो देवकाः । विदुर्ऋषयः ॥

७९५०

प्रति केतवः प्रथमा अदश्चन्द्रार्चा अस्या अञ्जयो वि श्रयन्ते ।
 उपो अर्वाचा बृहता रथेन ज्योतिष्मता वाममुसर्ग्यं वक्षि ॥१॥
 प्रति पीमग्निर्जस्ते समिद्धः प्रति विप्रासो मतिभिर्गुणन्तः ।
 उषा याति ज्योतिषा वार्धमाना विश्वा तमांसि दुरितापं देवी ॥२॥
 एता उ त्वाः प्रत्यदश्चन्द्रस्तज्ज्योतिर्यच्छन्तीरुपसो विभातीः ।
 अजीजनन्सूर्यं यज्ञमग्निमपाचीनं तमो अगादजुष्टम् ॥३॥

78.

Prāti ketávaḥ prathamā adṛṣṭvann ārdhvā asyā añjāyo
 ví śrayante | ūṣo arvācā bṛihatā rāthena jyótiṣhmaṭā vā-
 mām asmābhyam vakshi || 1 || prāti śhim agnīr jarate sām-
 iddhaḥ prāti viprāso matibhir gṛhāntaḥ | uṣā yāti jyó-
 tiṣhā bādhamānā vīṣvā tāmānsi duritāpa devī || 2 || etā u
 tyāḥ prāty adṛṣṭvann purastāj jyótir yāchantīr uṣāso vibhā-
 tīḥ | ājijanan sūryam yajñām agnīm apācīnam tāmo agād
 ājusṭam || 3 ||

अचेति दिवो दुहित्वा मुघोनी विश्वे पश्यन्त्युपसं विभातीम् ।
 आस्थाद्रथं स्वधया युज्यमान्त्वा यमश्वासः सुयुजो वदन्ति ॥४॥
 प्रति त्वाद्य सुमनसो बुधन्तास्माकासो मुघवानो वयं च ।
 तित्वित्त्वित्त्वध्वमुपसो विभातीर्युयं पात स्वस्तिभिः सदा नः ॥५॥

āceti divó dubitā maghónī vīṣve paśyanty
 uṣhāsam vibhātīm | āsthād rātham svadhāyā yujyāmānam ā
 yām āśvāsaḥ suyújo vābanti || 4 || prāti tvādyā sumānaso
 budhantāsmākāso maghāvāno vayam ca | tilvilāyādhvam
 uṣhaso vibhātīr yūyam pāta — || 5 || २५

The earliest emblems of dawn are visible now; her rays are spreading on high firmament. O dawns, in your descending chariot, vast and resplendent, you bring such wealth to us, as makes us happy. 1

The well-kindled fire flames up everywhere, and the priests are chanting hymns to welcome her. The divine dawn rises up, driving away all the evil glooms by her lustre. 2

These luminous beams of dawn are seen in the east, sending out lustre as they radiate around. She heralds the coming of the sun, and impels you for performing fire-ritual and dedications. With her appearance the odious glooms are driven far away. 3

The affluent daughter of heaven is perceived by all creatures. All men can see the luminous dawn as she ascends her chariot, full of wealth and viand, drawn onward by her easily yoked horses. 4

O affluent dawn, actuated by good intentions, we and our nobles greet you today. O luminous dawn, soften the earth with sumptuous oil and may you ever cherish us with blessings. 5

(७२.) पथीयवीतिलं पृथग्

(१-२) पथर्वन्त्याम् सुहस्य देवपथर्वन्तिह कविः । उपतो देवताः । विदुः अन्यः ॥

१२१० च्युषा आवः पृथ्वाऽनु जनानां पथं क्षितीर्मानुपीर्षोऽधर्यन्ती ।
 सुसंहर्मिभूतभिर्मानुमभ्रेहि सूर्यो रोदसी चक्षसावः ॥१॥
 व्यञ्जते दिवो अन्तेष्वकृन्विज्ञो न युक्ता उषसो यतन्ते ।
 सं ते गावस्तम आ वर्तयन्ति ज्योतिषेच्छन्ति सवितेव बाहू ॥२॥
 अर्जुषा इन्द्रतमा मघोन्यवीजनस्तुषिताय श्रवांसि ।
 वि दिवो देवी दुहिता दधात्यङ्गिरस्तमा सुहस्ते वसूनि ॥३॥

79.

Vy ūshā āvaḥ pathyā jānānām pāṭha kṣhitīr mānuṣhīr
 bodhāyanti | susaṃdṛṣṭhīr ukṣhābhīr bhānām aśred vī śūryo
 rōdasi cākṣasāvah || 1 || vy āñjate divo ānteshv aktūn viṣo
 nā yuktā uśhāso yatante | sām te gāvas tāma ā vartayanti
 jyōtir yachanti savitēva bāhū || 2 || ābhūd uśhā īndratamā
 maghōny āñjījanat suvitāya śravānsi | vī divo devī duhitā
 dadhāty āṅgīrastamā sukrīte vāsūni || 3 ||

तावदुषो राधो अस्मभ्यं रास्व यावत्स्तोत्रभ्यो अर्दो गृणाना ।
 यो त्वो जज्ञुर्वृषमस्य रवेण वि दृच्छस्य दुरो अत्रेरीणोः ॥४॥
 देवदेवं राधसे चोदपन्त्यस्मद्रव्यसुनुतां कुरयन्ती ।
 व्युच्छन्ती नः सुनये धियो धा युयं पात स्वस्तिभिः सदा नः ॥५॥

tāvad uśho rādho
 asmābhyam rāsva yāvat stotṛibhyo ārado gṛiṇanā | yām tvā
 jajñūr vṛishabhāsyā rāveṇa vī dṛiḥśasya dūro ādrer aurnoḥ
 || 4 || devām-devam rādhasē codāyanty asmadryāk mūnṛitā
 irāyanti | vyuchāntī naḥ sanāyē dhīyo dhā yūyam pāta —
 || 5 || 26 ||

Dawns have disclosed the pathways of men, awaking the five classes of human beings. She has shed light with her lustrous impregnation; the sun makes heaven and earth manifest with radiance. 1

The dawns send their bright rays to the ends of the sky; they advance like people arrayed for battle. Your rays, O dawns, dispel darkness; they diffuse light as soon as the sun spreads out his arms. 2

Supra-resplendent, the opulent dawn, has risen; she brings forth food that promotes our welfare; the divine daughter of heaven, most vigilant, bestows treasures upon fire-experts. 3

Grant to us, O dawn, as much wealth as you bestow upon your adorers, when praised by them; you, whom your worshippers welcome with clamour, as loud as the bellowing of a bull at the time, when you set open the doors of the mountains. 4

Inspiring every individual devout with a desire for wealth, addressing to us the words of truth, diffusing the light of morning, bestow upon us understanding fit for the acquirement of riches; and may you all ever cherish us with blessings. 5

(८०) पत्नीतिमं सूत्रम्

(१-३) दृक्स्थस्य सूत्रस्य वैषम्यनिर्दिष्टं कविः । उपरो देवताः । विष्णु उवाच ॥

३१.८४

प्रति स्तोमेभिरुषसं वर्तिष्ठा ग्रीमिर्विप्रासः प्रथमा अंबुधर ।
 विवर्तयन्ती रजसी समन्ते आविष्कृप्सुतीं भुवनानि विश्वा ॥१॥
 एषा स्या नव्यमायुर्दधाना गुप्ती तमो ज्योतिषोषा अंबोधि ।
 अग्रं पति युवतिरह्याणां प्राचिकितुस्स्यै युक्तमग्निम् ॥२॥
 अश्वावतीगोमतीर्न उपारो वीरवतीः सदैवच्छन्तु भद्राः ।
 धृतं दुहाना विश्वतः प्रपीता यूय पात स्वस्तिभिः सदा नः ॥३॥

80.

Prāti stómebhir ushásam vásishthā gīrbhir viprāsah pra-
 thamā abudhiraṇ | vivartāyantiṃ rājusī sāmante āviṣkṛṇva-
 tīm bhūvanāni viśvā || 1 || eśhā syā nāvyaṃ āyur dādhanā
 gūdhvī tamo jyōtishoshā ambodhi | āgra eti yuvatīr āhryāṇā
 prācikitat sūryam yajñam agnīm || 2 || āśvāvatīr gomatīr na
 ushāso — || 3 || 27 ||

(८१) पञ्चमीतिमं सूत्रम्

(१-३) पञ्चमस्यास्य सूत्रस्य वैषम्यनिर्दिष्टं कविः । उपरो देवताः । भगवः (विष्णुर्वा)
 ब्रूहिती, समर्था सतोब्रूहिती) उवाच ॥

०१०

प्रत्यु अदर्यायत्युच्छन्ती दुहिता दिवः ।
 अपो महि व्ययति चक्षसे तमो ज्योतिष्कृणोति सूनरी ॥१॥
 उदुसियाः स्रजते सूर्यः सचीं उद्यमक्षयमचिवत् ।
 तवेदुषो व्युपि सूर्यस्य च सं मुक्तेन गमेमहि ॥२॥

81.

Praty u adarṣy āyaty ūchāntī duhitā divāḥ | āpo māhi
 vyayati cakṣase tamo jyōtiṣh kṛṇoti sūnārī || 1 || ūd usrī-
 yāḥ srijate sūryaḥ saccāni udyān nākshatram arcivāt | tāvéd
 usho vyūshi sūryasya ea sām bhaktēna gamemahi || 2 ||

The pious-most worshippers are the first to awaken the dawn with their songs. The dawn makes the two regions (of heaven and earth) part asunder and clearly shows the world. 1

Giving fresh life, when she casts away the darkness, this dawn rises with new-born lustre. Youthful and unrestrained, she comes forward and manifests the light of the sun and the sacred fire. 2

May the auspicious dawns shine on us for ever with wealth of kine, of horses, and of brave children. May you, shedding moisture, and yielding everywhere abundance, ever cherish us with blessings. 3

The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light. 1

At the same time, the sun sends forth his rays, and while ascending, renders the planets luminous. So, O dawns, upon your manifestation, as well as, that of the sun, may we attain the share of divine sustenance allotted to us. 2

प्रति त्वा दुहितर्दिव उषो जीरा अंसुत्साहि ।
 या वहसि पुरु स्पार्ह वनन्वति रत्ने न दाशुषे भयः ॥३॥
 उच्छन्ती या कृणोषि मंहना महि प्रसूये देवि स्वर्दशे ।
 तस्यास्ते रत्नमाजं ईमहे वयं स्वाम मातुर्न सूनवः ॥४॥
 तथिदं राघ आ भरोषो यहीषुश्रुत्तमम् ।
 यत्ते दिवो दुहितर्मर्तमोजनं तद्रास्य भुनजामहे ॥५॥
 भ्रवः सुरिभ्यो अमृतं वसुत्वनं वाजी अस्सम्य गोमतः ।
 चोदयित्री मघोनः सुदृतावत्युषा उच्छ्रदप स्विधः ॥६॥

prāti tvā duhitar diva úsho jirā abhutsmahi | yā váhasi
 purú spārhām vananvati rātnam ná dāśúshe máyah || 3 ||
 uchānti yā kṛṇóshi mahánā mahi prakhyat devī svar
 dāśe | tāsyaś te ratnabhāja imāhe vayāṁ svāma mātúr ná
 sūnavah ' 4 | tāc citrām rādha ā bharósho yād dīrghasrūt-
 tamam | yāt te divo duhitar martabhōjanam tād rāsya bhu-
 nājamahei || 5 || śrāvah sūribhyo amṛitam vasutvanām vājāṁ
 asmābhyam gómataḥ | codayitrī maghónah sūnṛitāvaty ushā
 uchad āpa sridhah || 6 || 1 ||

(८२) इषयीतितमं सूक्तम्

(१-१०) इषार्वत्याम् सूक्तम् वैषावधिरितिह कवि । इन्द्रावर्णी देवते । वगती कण्ठ ।

१२६ इन्द्रावरुणा युवमध्वराय नो विदो जनाय महि शर्म यच्छतम् ।
 दीर्घप्रयन्युमति यो वनुष्यति क्यं जयेम पृतेनासु दुःखः ॥१॥
 सम्राज्यः स्वराज्य उच्यते वा महान्ताविन्द्रावरुणा महावसु ।
 विश्वे देवासः परमे व्योमनि सं वामोजो वृषणा सं बलं दधुः ॥२॥
 अन्वपां खान्यतन्तमोजसा, सूर्यमैरयतं द्विवि प्रभुम् ।
 इन्द्रावरुणा मदं अस्म मायिनोऽपिन्वतमपितः पिन्वतं धियः ॥३॥

८२.

Indrāvaruṇā yuvām adhvarāya no viśe jānāya māhi
 śārma yachataṁ | dīrghāprayajyum āti yó vanushyāti va-
 yām jayema pritanāsu dūḥyāḥ || 1 || samrāj anyāḥ svarāj
 anyā ucyate vām mahāntāv indrāvaruṇā mahāvasu | viśve
 devāsah paramé vyòmani sām vām ójo vṛishanā sām bá-
 lam dadhuḥ || 2 || ānv apām khāny atrintam ójaśā sūryam
 airayataṁ divi prabhūm | indrāvaruṇā mādē asya māyinau
 'pinvatam apītah pinvatam dhiyah || 3 ||

May we, the prompt adorers, greet you, O dawns, daughter of heaven. You are bountiful, you bring all we long to have, and grant health, wealth and happiness to your devotee, the liberal giver. 3

O majestic divine dawn, scatterer of darkness, you are endowed with power to arouse the world, and make it visible. We pray to you, O bounteous dawn, that we be dear to you 'as sons to a mother. 4

O dawns, bring such wondrous wealth that may make us widely renowned. O daughter of heaven, bestow upon us sustenance that is fit for mortals, and such as we may enjoy it. 5

Grant to our learned seekers opulence and immortal fame; give us food and cattle. May dawn, the encourager of the wealthy, truthful in words and thoughts, drive our foes far away. 6

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O Lord of resplendence and venerability, bestow upon our people and family ample comforts for the celebration of sacred work and worship. May we subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged in your service. 1

O Lord of resplendence and venerability, one of you is titled supreme sovereign, and one self-sovereign. You are mighty and most opulent. All Nature's bounties in the highest heaven, showerers of blessings, have combined supreme vigour and supreme strength in you. 2

O Lord of resplendence and venerability, you break open by your strength the barriers of waters. You establish the divine sun as the Lord in heaven. In the exhilaration of the intelligence-promoting elixir, you replenish the dry beds of the rivers with water. May you render our intellects purposeful. 3

युवामिषुत्सु पृत्तनासु बद्धयो युवां क्षेमस्य प्रसवे मितज्ञावः ।
 ईशाना वत्स उभयस्य कारव इन्द्रावरुणा सुहवा हवामहे ॥३॥
 इन्द्रावरुणा यदिमानि चक्रयुर्विधा जातानि युवनस्य मग्मना ।
 क्षेमेण मित्रो वरुण दुवत्सति मरुद्भिः शुभमन्य ईयते ॥५॥

yuvām id yutsū prī-
 tanāsu vāhnaṣu yuvām kshēmasya prasave mitājñāvah |
 īśānā vātṣa ubhāyasya kāravā indrāvaruṇā suhāvā havā-
 maha || 4 || indrāvaruṇā yād imāni cakráthur víśvā jātāni
 bhūvanasya mājmanā | kshēmena mitró varuṇam dūvasyāti
 marúdbhir ugrāḥ śubham anyā iyate || 5 || 2 ||

॥ महे शुल्काय वरुणस्य नु त्विष ओजो मिमाते ध्रुवमस्य यत्त्वम् ।
 अजामिमन्यः श्रयन्तुमातिरन्ध्रेभिरन्यः प्र वृजोति भूपसः ॥६॥
 न तमद्भो न दुरितानि मर्त्यमिन्द्रावरुणा न तपः कुतश्चन ।
 यस्य देवा गच्छन्त्यो वीथो अघ्वरे न तं मर्त्यस्य मज्जते परिकृतिः ॥७॥
 अर्वाङ्गिरा दैव्येनावसा गतं शृणुतं हवं यवि मे जुजोषयः ।
 युवोर्हि सत्यमुत वा यदाप्य मर्दिक्मिन्द्रावरुणा नि यच्छतम् ॥८॥

mahé ṣulkāya varuṇasya nū tvishā ójo mimāte dhru-
 vām asya yāt svām | ājāmim anyāḥ anathāyantam ātirad
 dabbhróbbhir anyāḥ prá vṛiṇoti bhūyasah || 6 || ná tām ānho
 ná duritāni mártiyam indrāvaruṇā ná tāpaḥ kútaḥ canā | yā-
 sya devā gāchatho víthó adhvarām ná tām mártasya na-
 ṣate párihvritiḥ || 7 || arvāṅ narā daivyenāvasā gatam śṛiṇu-
 tāṁ hāvam yādi me jújoṣathah | yuvór hí sakhyaṁ utá
 vā yád āpyam mārḍikām indrāvaruṇā ní yachatam || 8 ||

O Lord of resplendence and venerability, the bearers (of offerings) invoke you at the time of inner conflicts and struggles. With all humility, the ministering priest invokes you for the begetting of peace and rest; and we, your worshippers, invoke you, who are entitled to our respectful homage, lords of both celestial and terrestrial treasures. 4

O lord of energy and lord of plasma, inasmuch as you have created by your might all these beings of the world, the sun divine honours the Lord of plasma for prosperity, whilst the other, the fierce lord of energy, associated with the vital elements acquires glory. 5

May the high worth of the venerable Lord shine preeminent. These two (householder and his wife) have very much realized His power and might. The one (Lord of resplendence) subdues the destructive adversary, whilst the same lord, as Lord of venerability with His even few blessings furthers the comforts of many a man. 6

O Lord of resplendence and venerability, sins do not contaminate, difficulties do not assail, and distress does not afflict that mortal any time, whose worship you, divines, approve and whom you bless. No adversity inflicts any injury on such a mortal. 7

O Lord of resplendence and venerability, leader of sacred ceremonies, may you come to bless us with your divine protections. If you are pleased with us, hear our invocations and grant (our wishes). Verily, your friendship, your affinity, is the source of happiness. 8

अस्माकमिन्द्रावरुणा भरेभरे पुरोयोधा भवतं कृष्टयोजसा ।
 यद्वा हवन्त उभये अधं स्पृधि नरस्तोकस्य तनयस्य सातिषु ॥९॥
 अस्मे इन्द्रो वरुणो मित्रो अर्यमा युष्मं यच्छन्तु महि इमं सप्रयः ।
 अवधं ज्योतिरदितेः क्रतावृधो देवस्य श्लोकं सवितुर्मनामहे ॥१०॥

asmākam indrāvaruṇā bhāre-bhare puroyodhā bhavatam
 kṛiṣṭyojaśa | yād vām hāvanta ubhāye ādha spridhi nāras
 tokāśya tānayasya sātishu || 9 || asmé indro vāruṇo mitró
 aryamā dyumnām yachantu māhi śārma sapráthaḥ | avadh-
 rām jyótir āditer řitāvṛidho devāśya ślókam savitúr manā-
 mahe || 10 || ३ ||

(८३) अथर्ववेदस्य सूक्तम्

(१-१०) इन्द्रावरुणावृधो देवस्य श्लोकं सवितुर्मनामहे । अथर्ववेदस्य सूक्तम् । अथर्ववेदस्य सूक्तम् ।

युवा नरा पश्यमानसा अप्यम प्राचा गव्यन्तः पृथुपक्षो ययुः ।
 दासा च वृत्रा द्रुतमायीणि च सुदासमिन्द्रावरुणावसावतम् ॥१॥
 यत्र नरः समर्यन्ते कृतध्वजो यसिन्नाजा भवति किं च न प्रियम् ।
 यत्र मर्यन्ते भुवनं स्वर्गस्तत्रा न इन्द्रावरुणाधि वोचतम् ॥२॥
 सं मूय्या अन्तो ध्वसिरा अहभतेन्द्रावरुणा दिवि योषु आरुहत् ।
 अस्त्युर्जनांशुषु भामरान्त्येऽर्वागवसा हवनश्रुता गतम् ॥३॥

83.

Yuvām narā páśyamānāśa āpyam prācā gavyāntaḥ pri-
 thupārśavo yayuḥ | dāsā ca vṛitrā batām āryāṇi ca sudā-
 sam indrāvaruṇāvasāvatam || 1 || yātrā nāraḥ samāyante kṛi-
 tādhvajo yāsminn ājā bhāvati kīm canā priyām | yātrā
 bhāyante bhūvanā svardṛiśas tātrā na indrāvaruṇādhi vo-
 catam || 2 || sām bhūmyā āntā dhvasirā adṛikṣbatéन्द्रावा-
 ruṇā divi ghōśha āruhat | āsthur jānānām ūpa mām ārā-
 tayō 'rvāg āvasā havanaśrutā gatam || 3 ||

O Lord of resplendence and venerability, may you, possessors of irresistible strength, be our champions in every encounter. When both (big and small) invoke you, they do so either to defend themselves in an encounter or to obtain children and grandchildren. 9

May all Nature's bounties, such as lightning, ocean, the sun and the forces of comic justice, grant us wealth, and a large comfortable habitation. May the lustre of mother infinity be beneficial and pleasing to our sacred worship. May we recite the praise of the divine creator. 10

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O Lord of resplendence and venerability, both leaders (in life struggles) with a reliance on you, the worshippers, desirous of wealth and wisdom, equipped with effective means, as if, sickles in the hands of a farmer going to pasture for grass, proceed onward. May you destroy, O Lord of resplendence and of bliss, your enemies, whether they are among nobles or among infidels, and help faithful worshippers with your protection. 1

O Lord of resplendence and of venerability, where men assemble, in whatever conflict, with their banners raised, always there is something unfavourable; and where all living beings looking to providential help are terrified, there surely you come and comfort them. 2

When the boundaries of earth are seen dark with dust and the clamour goes up to heaven for help and adversaries of my people surround me, then, O Lord of resplendence and of bliss, please do hear my invocations and come to help. 3

इन्द्रावरुणा वृधनाभिरप्रति भेदं वृन्वन्ता प्र सुदासमावतम् ।
 ब्रह्मण्येषां शृणुतं हवीमनि सत्या तृत्स्नामभवत्पुरोहितः ॥४॥
 इन्द्रावरुणावभ्या तपन्ति माघान्कुर्यौ वृनुचामरोतयः ।
 युवं हि वत्स्व उमयस्य राजयोऽर्घं स्मा नोऽवतं पार्ये विवि ॥५॥

īndrāvaruṇā va-
 dhānābhir aprati bhedam vanvāntā prā sudāsam āvatam |
 brāhmāṇy eshām śṛiṇutam hāvīmani satyā trītsnām abha-
 vat purōhitiḥ || 4 || īndrāvaruṇāv abhy ā tapanti māghāṇy
 aryō vanuśhām āratayah | yuvām hi vāsva ubhāyasya rā-
 jatho 'dha smā no 'vatam pārye divi || 5 || • ||

१५ युवां हवन्त उमयांस आजिष्विन्द्रं च वस्वो वर्कणं च सातये ।
 यत्र राजभिर्दशभिर्निबोधितं प्र सुदासमावतं तृत्सुभिः सह ॥६॥
 दश राजानः समिता अर्यग्यवः सुदासमिन्द्रावरुणा न युयुधुः ।
 सत्या नृणामष्टसदासुपस्तुतिर्देवा एषाममवन्देवहूतिषु ॥७॥
 दशराज्ञो परियत्ताय विश्वतः सुदास इन्द्रावरुणावांशिक्षतम् ।
 श्रुत्यश्वो यत्र नमसा कपर्दिनो धिया धीर्वन्तो असंपन्त तृत्सवः ॥८॥

yuvām havanta ubhāyāsa ajishv indram ca vāsvo vā-
 ruṇam ca sātāye | yātra rājābhir daśābhir nibādhitam prā
 sudāsam āvatam trītsubhiḥ sabā || 6 || daśa rājānaḥ sāmītā
 āyayjyavaḥ sudāsam īndrāvaruṇā nā yuyudhoḥ | satyā nṛi-
 ṇām admasādām ūpastutir devā eshām abhavan devābhūti-
 shu || 7 || daśarājñe pāriyattāya viśvātaḥ sudāsa īndrāvaru-
 ṇāv aśikshatam | śvityāśve yātra nāmasā kapardīno dhiyā
 dhīvānto āsapanta trītsavaḥ || 8 ||

With your fatal weapons, O Lord of resplendence and venerability you conquer the criminal assailant and give your help to the generous donor. May you hear the prayers of those war-frightened priests, so that our ministration becomes effectual. 4

O Lord of resplendence and venerability, the wickedness of my adversaries and the feeling of hatred in the hearts of my assailants very much trouble me. You, in both your phases, are the lords over celestial and terrestrial wealth; therefore, may you grant your protection to us at the time of trial. 5

Both, the generous donor and the war-frightened priest call upon you, O Lord of resplendence and venerability, in the struggles for the acquirement of wealth and wisdom, and you are pleased to help them ever, when assailed by ten-fold evil impulses from all directions. 6

The ten confederated evil impulses do not prevail upon you, O Lord of resplendence and venerability, against the liberal donor. The prayers of the leaders in life struggles, and the offerers of devotion prove fruitful; Nature's bounties also bless at the time of work and worship. 7

O Lord of resplendence and venerability, you assist the liberal donor when he is surrounded on all sides by the ten powerful impulses. At that time the pious war-frightened priest, walking with white robe and hairs braided, worships you with devotion and reverence. 8

युगपन्त्यः संमियेषु जिघ्रते क्षतान्त्यो अमि रक्षते सदा ।
हवामहे वां वृषणा सुवृक्तिभिरसे इन्द्रावरुणा इमं यच्छतम् ॥९॥
असे इन्द्रो वरुणो मित्रो अर्यमा बुधं यच्छन्तु महि-अमं सप्रयः ।
अवग्रं ज्योतिरदितेर्कनावृषो देवस्य श्लोकं सवितुर्गनामहे ॥१०॥

vritrāṇy anyāḥ samithéshu

jighnate vratāṇy anyo abhi rakshate sādā | hāvāmahe vām
 vṛishaṇā suvrikṭibhir asme indrāvaruṇā śarma yachatam
 || 9 || asme indro vārūno mitro — || 10 || ॥ १ ॥

(८४) चतुरशीतिनं वृक्षम्

(१-५) पञ्चार्थस्यास्य सूक्ष्मस्य गीतापरिनिर्दिष्टः कश्चिः । अन्वयान्वयौ वेदते । विदुः अन्वयः ।

॥३॥ आ वा राजानावचचरे ववृत्ता इत्येभिरिन्द्रावचना नमोभिः ।
प्र वा घृतायी नाहोर्धाना परि त्मना विष्णुरूपा जिगृति ॥१॥
पुत्रो राष्ट्रं ब्रह्मदेवति यौयो सेदभिररुमिः सिनीषः ।
परि नो देवो वरुणस्य वृष्णा उरं न इन्द्रः कृणवदु लोकम् ॥२॥
कृतं नो यज्ञं विदयेषु चारुं कृतं ब्रह्माणि मुरिषु प्रजास्ता ।
उपो रयिदेवजृते न एतु प्र णः स्पर्धाभिरुतिभिस्तिरितम् ॥३॥

84.

Ā vām rājānāv adhvaré vavṛityām havyébbhir indrāva-
 ruṇā nāmobbhiḥ | prā vām gṛitāci bhāvūr dādhdhānā pāri-
 tmānā viśhurūpā jigāti || 1 || yavó rāshṭrām bṛihád invati
 dyaúr yaú setṛibhir arajjúbbhiḥ sinīthāḥ | pári no hēlo vá-
 ruṇasya vṛijyā urúm na indrah kṛiṇavad u lokám || 2 || kṛi-
 tām no yajúām vidátheshu cārum kṛitām bráhmāni sūriṣhu
 praśastá | úpo rayír devájūto na etu prā na spārhdhābhir
 útṛibhis tīretam || 3 ||

In one of your phases, you destroy evil and conflicts, whilst in the other, you maintain the holy law. We call on you, O showerer of blessings, with praises. May you bestow upon us, O Lord of resplendence and venerability, protection and felicity. 9

O Lord of resplendence and of venerability, Lord of solar rays, and ordainer of eternal laws, may you grant us glory and spacious shelter. May the beneficent lustre of mother infinity and the praises of the divine creator, the promoter of law be innocuous to us. 10

84

O sovereign Lord of resplendence and of venerability, I invite you with reverence and homage to bless our sacred works. We offer continuously, with the butter-ladle in our hands, oblations of varied forms to you. 1

Your vast kingdom of heaven gratifies the earth with rain. You bind the sinner with invisible bonds, not made of any rope. May the wrath of our lord of venerability pass away from us. May the Lord of resplendence create for us a wide field of work. 2

May you render the worship, offered amid the assemblies, fruitful; may the prayers, uttered by the worshippers, be successful. May God-sent riches come to us and may you also favour us with ever increasing enviable protection. 3

अस्मे इन्द्रावरुणा विश्ववारं रयिं घत्तं वसुमन्तं पुरुसुम् ।
 प्र य आबुस्यो अर्चता मिनात्यमिता शूरो दयन्ते वरुणि ॥४॥
 इयमिन्द्रं वरुणमष्ट मे गीः प्रवत्तोके तनये तृतुजाना ।
 सुरलासो देववीति गनेम द्युय पात स्युस्तिभिः सदा नः ॥५॥

asmé indrávaruṇā viśvāvāraṁ rayīm
 dhattam vāsumantam puruṣhūm | prā yā ābutsyo ārṇita
 mināsty āmitā śūro dayante vāsūni || 4 || iyām indram vāru-
 ṇam aṣṭa me gīḥ prāvata toké tánaye tūtuajānā | surātnāso
 devāvitiṁ gamema dyūyām pāta — || 5 || ० ||

(८५) पञ्चाशीतितमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य यैरावर्चयितुं कृतिः । वसुयो देवता । त्रिपुत्र इन्द्रः ।

॥४॥ पुनीषे चामरक्षसं मनीषां सोममिन्द्राय वरुणाय जुह्वत् ।
 घृतप्रतीकामुपसं न देवीं ता नो यामभुक्ष्यतामभीके ॥१॥
 स्पर्वन्ते वा उ देवहृये अत्र येष्टुं ध्वजेष्टुं विद्युवः पतन्ति ।
 पुवं तौ इन्द्रावरुणावमित्रान्हृतं पराचः शर्वा विपूषः ॥२॥
 आपभिचि स्वयंशसुः सदाःसु देवीरिन्द्रं वरुणं देवता धुः ।
 कृष्टीरन्यो धारयन्ति प्रविक्ता वृत्राण्यन्यो अप्रतीनि हन्ति ॥३॥

85.

Punishé vām arakshāsam manishām sōmam indrāya vā-
 ruṇāya juhvat | ghṛitāpratīkāṁ uśhāsam nā devīm tā no
 yāmann urushyatām abhīke || 1 || apārdhante vā u devahīye
 ātra yēshu dhvajēshu didyāvah pātanti | yuvām tū indra-
 varuṇāv amitrān hatīm pārācaḥ śarvā viśhūcaḥ || 2 || āpaṣ
 cid dhī svāyasaṣaḥ sādassu devīr indram vāruṇam devātā
 dhūḥ | kṛishṭīr anyō dhārāyati prāviktā vṛitrāny anyō apra-
 tīni hanti || 3 ||

O Lord of resplendence and venerability, may you grant us riches of every kind—the store of treasure, plenty of food, and every blessing. The Lord of effulgent light, the brave, punishes men devoid of truth, and gives boundless treasures to the faithful devotees. 4

May this, my song, earnestly offered by me, reach the Lord of resplendence and venerability and win for me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

85

I offer you, O Lord (resplendent and venerable, both) my adorations, uninterrupted by the evil-minded persons; and present the libation to you. I offer my devotional love that shines like a dawn, and is an embodiment of affection. May He, in both the capacities, be near us and guard us at the struggle against distress. 1

In the event of a conflict between evil forces and us and in those contests in which bright (weapons) of worldly temptations fall upon our banners (of justice), may you, O Lord of resplendence and venerability both, destroy the evils with your shaft, route them out and scatter in all directions. 2

The divine celestial elixir is self-lucid and endowed with the blessings of Lord of resplendence and venerability at sacred places of worship,—our Lord of venerability sustains the mankind, distinct and sundered (according to vice and virtue) and the other one slays formidable evil forces. 3

May the devout worshipper derive benefit from devotion, when offering adoration to our Lord of resplendence and venerability, the Infinite, both, endowed with strength and worthy of reverence. The priest, liberal of oblations, invites you (O Lord), for your satisfaction; may he, with all abundance enjoy happiness. 4

May this, my song, earnestly offered, reach the Lord of resplendence and venerability and win me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

86

By the greatness (of our venerable Lord) are the births of the steller bodies. He puts the vast heaven and earth in their position. It is He, who puts the glorious sun and beautiful constellations to their two-fold task and spreads out the earth. 1

And I, with my own heart, ask: "When shall I be one in Him, in my Lord?" Would He ever accept my dedicated offerings? Also: "When shall I, through the ecstasy of joy experience His gracious presence before me?" 2

Desirous of beholding you, O venerable Lord, I inquire what my sin is. I go to the wise in quest and seek their advice; all the sages, verily, say to me the same—"this Lord, verily, is displeased with you." 3

किमार्ग आस वरुण ज्येष्ठं यत्स्तोतारं जिघांससि सखायम् ।
 प्र तन्मे वोचो दूळम स्वधावोऽयं त्वानेना नमसा तुर इयाम् ॥४॥
 अबं द्रुग्धासि पित्र्यां सृजु नोऽव या वयं चक्रेमा तनूमिः ।
 अबं राजन्पशुवृषं न तायुं सूजा वत्सं न दाक्षो वसिष्ठम् ॥५॥
 न स खो दक्षो वरुण धृतिः सा सुरां मुन्युर्विमीदक्षो अपितिः ।
 अस्ति ज्ञायान्कनीयस उपारे स्वमश्नेदवृत्तस्य प्रयोता ॥६॥

kīm āga āsa varuṇa jyēṣṭham yāt sto-
 tāraṁ jighāṁsasi sākhāyam | prā tām me voco dūḷabha sva-
 dhāvō 'va tvānenā nāmasā turā iyām || 4 || āva drugdhāni
 pītryā srijā nō 'va yā vayāṁ cakṛimā tanūbbhiḥ | āva rājan
 paṣutṛīpam nā tāyūṁ srijā vatsāṁ nā dāmno vāsishṭham
 || 5 || nā sá svō dākṣho varuṇa dhrūtiḥ sá sūrā manyūr vi-
 bhīdako ācittih ! āsti jyāyān kāṇīyasa upārē svāpnas canēd
 ānṛitasya prayotā || 6 ||

अरं दासो न मीकृहुये कराण्यहं देवाय मूर्णयेज्जागाः ।
 अचेतयदचितो देवो अर्यो शुत्सं राये कवितरो जुनाति ॥७॥
 जयं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्रितश्चिदस्तु ।
 शं नः क्षेमं शमु योगे नो अस्तु युयं पीत स्वस्तिभिः सदा नः ॥८॥

āraṁ dāsō nā mīkṛhūshe karāṇy
 abhām devāya bhāruṇaye 'nāgāh | ācētayad acito devō aryō
 grītsam rāyē kavitaro junāti || 7 || ayām sū tūbhyam va-
 ruṇa svadhāvo hṛidi stōma upaśritaḥ cid astu | śām naḥ
 kṣhēme śām u yōge nō astu yūyām pāta — || 8 || * ||

O virtuous Lord, what has been my great sin that you should seek to penalise your loyal and friendly worshipper? Tell me soon, O resplendent Lord so that repentant and freed from sin, I quickly approach you with deep veneration. 4

May you free us from bonds, inherited from our forefathers, and from those, for which we are ourselves responsible. O sovereign Lord, liberate me, the most celebrated and penancing self, from my animal passions, like a calf set free from its tether. 5

O virtuous Lord it is not our own choice, but our hard environments that betray us. It is the vice of intoxication, wrath, gambling and carelessness. And again, it is the handicap of the ill-company of the elder with the young. Even a dream is provocative to falsehood. 6

Liberated from sin, may I perform diligent service like a dedicated servant to the divine showerer of blessings, the sustainer of the world. May He, the sagacious Lord, give intelligence to the unwise. May the sagacious Lord guide the worshipper on the path of prosperity. 7

May this adoration, O self-sustained Lord, be heartily appreciated. May we succeed in retaining what we have earned and be able to acquire more through your grace, and may you (with all your divine powers) cherish us with blessings. 8

(८७) पञ्चमस्तोत्रम्

(७) अथर्वमन्त्रस्य सप्तम्यं वैश्वदेवमिहोत्तमं त्रयम् । इत्युक्तं देवता । विष्णुः प्रकृतः ॥

११ रदत्पथो वरुणः सूर्याय प्राणींसि समुद्रिया नदीनाम् ।
सर्गो न सृष्टो जर्वतीर्कतायश्चकार मृष्टिरवनीरहभ्यः ॥१॥
आत्मा ते वातो रज आ नवीनोत्पद्युर्न भूर्णिर्यवसे ससवान् ।
अन्तर्नीही वृहती रोदसीमे विश्वा ते वाम वरुण प्रियाणि ॥२॥

67

Rādat patho vāruṇaḥ sūryāya prāṇāṁsi samudriyā na-
dīnām | sārgo na sṛiṣṭhō ārvatir ṛitāyaṁ cakāra mahīr avā-
nir āhabyah || 1 || ātmā te vāto rāja ā navinot paśūr nā
bhūṇir yāvase sasavān | antār mahī bṛihatī rōdasimē viśvā
te dhāma varuṇa priyāṇi || 2 ||

परि स्पशो वरुणस्य स्मदिष्टा जुमे पश्यन्ति रोदसी सुमेके ।
ऋतावानः कवयो यज्ञधीराः प्रचेतसो य इपयन्तु मन्म ॥३॥
उवाच मे वरुणो मेधिराय त्रिः सप्त नामाध्या विभर्ति ।
विद्वान्यदस्य गुह्या न वोचयुग्राय विप्र उपराय दिक्षन् ॥४॥
तिस्रो धावो निहिता अन्तरस्मिन्तिस्रो भूमीरुपराः पदिधानाः ।
गृत्सो राजा वरुणश्चक एतं दिवि प्रेक्षं हिरण्यं शुमे काम ॥५॥

pāri spaṣho vāruṇasya smād-
iṣṭhā ubhé paśyanti rōdasi sumēke | ṛitāvānaḥ kavāyo ya-
jñādhirāḥ prācetaso yā iśhāyanta māmna | 3 || uvāca me
vāruṇo mēdhirāya triḥ sapta nāmāghnyā bibharti | vidvān
padāsya gūhyā nā vocad yugāya vipra ūparāya śikṣhan
|| 4 || tisro dyāvo nīhitā antār asmin tisro bhūmīr ūparāḥ
śhādvīdhanāḥ | gr̥tso rāja vāruṇaḥ cakra etam divi preṣ-
khāṁ hiraṇyāyaṁ subhé kām || 5 ||

The most venerable Lord cuts a pathway out for the radiant sun and sets free the waters of the rivers, generated in the firmament. He does it in no time in most natural way as the mare rushes in race in order. He makes great channels for the days to follow. 1

The wind is like your breath, which gives out sounds through the region like an animal that seeks his fodder in pastures. O most venerable Lord, manifested between the vast and spacious heaven and earth, are all the glorious forms that delight you. 2

The efficient, spies of the most venerable Lord, who are sent forth upon their errand, survey the well-formed and well-fashioned two world-halves and they also behold the persons who are truthful, who are poets, well-versed in worship, and are genius and who offer prayers to the Lord. 3

The wise and intelligent venerable Lord, while unfolding the mysteries of knowledge to me, His intelligent and diligent disciple, told me by way of instruction thus: The imperishable divine speech has thrice-seven appellations. 4

In Him invisibly rest three regions, and in Him are confided the three earths, with six seasons. The most adorable sovereign Lord has made this golden sun undulating like a pendulum in the sky and diffusing the glorious light. 5

अत्र सिन्धुं वरुणे शीरिषं स्वाहृप्तो न खेतो मृगस्तुर्विष्मन् ।
 गम्भीरशैलो रजतो विमानः सुपारलम्बः सतो अस्य राजा ॥६॥
 यो मृज्याति वृक्षेषु पिदागो वृषं त्याम वरुणे जनीताः ।
 अनु व्रतान्यर्दितेऽध्वन्तो वृषं पात स्वस्तिभिः सदा नः ॥७॥

áva sīndhūṃ vāruṇo
 dyaúr iva sthād drapsó ná evetó mṛigás túviśmān | gam-
 bhirāṇāso rájaso vimānaḥ supārákshatraḥ sató asyá rájā
 || 6 || yó mṛjāyāti cakrúshe cid ágo vayám syāma vāruṇe
 ānāgāḥ | ānu vrataṇy áditer řidhānto yūyám pāta —
 || 7 || ० ||

(८८) यद्यधीतिनं सूक्तम्

(१-७) सप्तर्षेभ्यस्तु त्वत्तस्य वैश्वदेवमिर्वसिष्ठ इति । वरुणे देवता । सिद्धिर्लभ्यते ।

॥१॥ प्र शुन्ययुवं वरुणाय प्रेष्ठां मुक्तिं वसिष्ठ मीळुषे मरस्व ।
 व ईमर्षां कर्ति यजत्रं सुहसामर्षं वृषेण ब्रह्मन्तम् ॥१॥
 अथा त्वत्सु सुहर्षं जगन्मानमेरनीकं दृष्टव्यं मसि ।
 स्वर्पदश्ममधिपा उ अन्धोऽभि मा वपुर्दृष्टोऽग्निपात् ॥२॥
 आ यदुहाव वरुणञ्च नाष्टं प्र यत्समुद्रनीन्याव मध्यम् ।
 अधि यदुपां कुमिच्चराव प्र प्रेक्षं ईक्ष्यावहे शुभे कम् ॥३॥

59.

Prá ṣandhyūvam vāruṇāya prēśhthām matīm vasishṭha
 mīḥśhe bharaśva | yá Im arvādcam kárate yájatram sa-
 háśrāmagham vṛśhaṇam bṛihāntam || 1 || ádhā nv áśya sam-
 drīṣam jagannvān agnér ānikam vāruṇasya mañsi | evār yád
 áṣmann adhipá u ándho bhí mā vāpur dṛiṣāye ninīyāt
 || 2 || á yád ruháva vāruṇaś ca náavam prá yát samudráṃ
 iráyāva mádhyam | ádhi yád apām snúbhiś cárāva prá
 preṅkhá mkhayaśvhai ṣubhé kām || 3 ||

Self-radiant as the sun, the venerable Lord keeps the ocean within its limits. He is transparent as a drop, vigorous as a lion, worthy of profound praise, setter of bird-like stars in space, the great saviour, and the ruler of this existing creation. 6

May we be free from sin against the venerable Lord, who shows compassion even to the sinners. May we duly observe the laws of mother infinity. May you all ever cherish us with blessings. 7

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Offer pure and delightful praise, O pious-most devotee, to the bounteous showerer, the venerable Lord. He brings on to us the vast and holy sun, laden with a thousand vast treasures. 1

Hastening to come to His presence, may I worthily glorify the aggregated radiance of our venerable Lord. He is the imbiber of the food, i. e., the exhilarating beverage of devotion, expressed by the stones of chanting. May He render my body beautiful and pure. 2

When I, the pious-most self and venerable Lord, get into the boat together, and sail into the midst of the ocean, and ride over the ridges of waters, then we both swing like a pendulum happily. 3

वर्तिष्ठे ह वरेणो नाव्याधागिं चकार स्वधा नहोभिः ।
 स्तोनां विप्रः सुदिन्ये अहो याधु थावत्तनन्त्यादुपामः ॥२॥
 कः त्वानि नो मय्या वसुः सचावह यदेवके पुरा चित् ।
 वृहन्तं मानं वरुण स्वधावः सुहृत्तारं जगमा गृहं ते ॥५॥
 य आपिर्नित्यो वरुण प्रियः मन्त्यामारीति कृणवत्सवा ते ।
 मा नु गन्तवन्तो यस्मिन्भुजेम यन्धि य्मा विप्रः स्तुवते वरुणम् ॥६॥
 ध्रुवागु त्वानु क्षितिषु क्षियन्तो व्यस्मत्पाशं वरेणो मुमोचत् ।
 जयो वन्ताना जदितेरुपस्यायुयं पान स्वस्तिभिः सदा नः ॥७॥

vásishṭham ha vá-
 ruṇo nāvy ádhād r̥shim cakāra svāpā mābhobhiḥ | stotāram
 viprah sudinatvé áhnam yān nū dyāvas tatānan yāi ushā-
 sah || 4 || kvā tyāni nau sakhyā babhūvaḥ sácāvabe yād
 avṛikām purā cit | bṛihāntam mānam varuṇa svadhāvaḥ sa-
 hāsradvāram jagamā grihām .te || 5 || yā āpīr nītyo varuṇa
 priyaḥ sūn tvām āgānsi kṛiṇāvat sākḥā te | mā ta énasvanto
 yakshin bhujema yandhī shmā vipra stuvaté vārūtham
 || 6 || dhruvāsu tvāsú kshittishu kshiyānto vy āsmāt pásam
 vāruṇo mumocat | ávo vanvānā áditer upāsthād yūyām
 pūta || 7 || 10 ||

(८५) मन्त्यामारीति मृगम्

(१-५) वरुणस्यास्य मृतस्य मेधावर्धितमिह कपिः ३ वरुणो वेचता । (१-५) मन्त्यादि

वर्द्धयतां गावरी, (५) पञ्चम्याय वरुणो वन्द्यते ॥

११० मां पु वरुण मृन्मयं गृहं राजन्नाहं गमम् । मृळा सुक्षत्र मृळ्ये ॥१॥
 यदेमि प्रस्फुरन्निव हतिर्न भ्रमातो अज्रिवः । मृळा सुक्षत्र मृळ्ये ॥२॥
 कृत्वः समह दूनितां प्रतीपं जगमा शुचे । मृळा सुक्षत्र मृळ्ये ॥३॥

Mó shū varuṇa mṛinmāyap grihām rājann abhām ga-
 mam | mṛilā sukshatra mṛilāya || 1 || yād émi praspburānn
 iva dṛitir ná dhmató adriyaḥ | mṛilā s. m. || 2 || krátvaḥ sa-
 maha dīnātā pratipām jagamā šuce | mṛilā s. m. || 3 ||

So the venerable Lord places the pious-most self in the boat, and taking him in His protection raises him to the status of a singer. Soon after the days shine bright; whilst the nights broaden in and the dawns are lengthened. 4

What has become of our those remote friendships? When without enmity, shall we again walk together? Let us preserve our relations, unimpaired as before. O self-sustained venerable Lord, may I enter your lofty house, which has a thousand portals. 5

If your true ally commit any offence against you, still, O adorable Lord, he has ever been your dear. O tending you, none shall enjoy. May you, O wise, bestow on your worshipper a secure abode. 6

While dwelling in these durable habitations may you, venerable Lord, untie our bonds that bind us. May we enjoy His protection, and win favour from the lap of mother infinity. May you all ever cherish us with blessings. 7

May I never enter, O sovereign Lord, into the house of clay; bless me, O saviour; mercy, my Lord. 1

When, O Lord of justice, I move along tremulous, like an inflated skin, bless me, O saviour; mercy, my Lord. 2

O opulent and bright, if through weakness, I have erred and gone astray, bless me, O saviour; mercy my Lord. 3

अपां मध्य तस्मिंवांसं तृष्णाकिदलरितारम् । मृळा नुमत्र मृळयं ॥३॥
 यन्कि चेदं वरुण देव्ये जनेऽभिद्रोहं मनुष्याऽभ्यसि ॥
 अयिती यत्तव धर्मा युयोप्तिम मा नुस्तस्मादेनसो देव रीरिषः ॥४॥

apām

mādhye tasthivānsam trīṣṇāvidaj jaritāram | mṛḷā s. m.
 || 4 || yat kīm cedām varuṇa dasye jāne 'bhidrohām manu-
 sbyās cārāmasi | ācittī yāt tāva dhārmā yuyopimā mā nae
 tāsmaād énaśo deva rīrishah || 5 || ॥

(१०) अथर्ववेद सूक्तम्

(१-७) सप्तविंशत्यं सूक्तम् वैश्वदेव्यं त्रिंश जपिः । (१-४) अथर्ववेदस्य ऋषिः ।

(५-७) पञ्चम्यादिष्वप्यं वेदेषु देवते । विष्णु इन्द्रः ॥

७११ प्र वीर्या शुच्यो दद्विरे वामध्वर्युर्मिर्मधुमन्तः सुतसः ।
 वह वायो नियुतो याक्षच्छ पिबा सुतस्मान्धसो मदाय ॥१॥
 ईशानाय प्रहृतिं यस्त आनदहृतिं सोमं शुचिपास्तुभ्यं वायो ।
 कृणोषि ते मर्त्येषु प्रशस्तं जातोजातो जायते वाज्यस्य ॥२॥
 राये नु यं जज्ञातु रोदसीमे राये देवी धिषणा धाति देवम् ।
 अथ वायुं नियुतः सञ्चत स्वा उत धेत वसुधितिं निरेके ॥३॥

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Prá virayá śucayo dadvire vām adhvaryúbhir mādhu-
 mantah sutasah | váha vāyo niyúto yāhy áchá píba sutá-
 syāndhaso mādāya || 1 || īśānáya prāhutiṃ yás ta śnať chūcim
 sōmam śucipās tūbhyam vāyo | kṛiṇōshi tám mārtyeshu
 praśastām jātó-jāto jāyate vājy āśya || 2 || rāyé nú yām
 jajñātū ródasimé rāyé devī dhishanā dhāti devām | ádha
 vāyūm niyútaḥ saścata svá uta śvetām vāsudhitiṃ nirekē
 || 3 ||

Thirst distresses your worshipper, though he stands in the midst of waters; bless O saviour; mercy, my Lord. 4

Whatever offence we men commit against divine beings, and whichever your laws we violate through ignorance, may you not, O Lord, be harsh to us on account of that iniquity. 5

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The sweet loving devotional songs are offered to you, O Lord of motivation, by the priests; therefore, harness your steed-like forces, come hither and cherish our expressed devotional love, till it makes you joyful. 1

O cherisher of loving devotion, Lord of vitality, you elevate him who among mortals offers you an excellent homage of sweet melodies. Whilst he is born, again and again, he is born for wealth and prosperity. 2

Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i. e. flawlessly honest) and the dispenser of wealth: whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth. 3

पुच्छन्मुक्तैः सुदिनां अग्निः उरु ज्योतिर्विविदुर्दीप्यानाः ।
 नव्यं चिद्व्यमुत्तिष्ठे चिद्व्यमुत्तेषामनु प्रदिवः सत्परायः ॥२॥
 ते सुखेन मर्तसा दीप्यानाः स्वेन युक्तासुः कर्तुमा वहन्ति ।
 इन्द्राय वीर्यायै रथं वामीक्षानयोभिः पृक्षाः सचन्ते ॥५॥
 ईक्षानासु ये ददन्तु त्वं गोभिर्धेनून्वसुभिर्गिरण्यैः ।
 इन्द्रवायु सूर्यो विश्वमायुर्नृपद्विर्वीरः पुनस्तासु सधुः ॥६॥
 अर्वन्तो न श्रवतो भिलमाणा इन्द्रवायु सुप्रतिभिर्लिप्ताः ।
 वाजसन्तः स्ववसे दुवेम युथं पत स्वुरिभिः सदा न ॥७॥

1 bhāna uśāsah sudinā ariṇrā urū jyōtir vividar dī-
 dhyānāḥ | gavyam cid ūrvām aśijo vi vayas tēśhām ānu
 pradivah saptar āpah || 4 || tē satyēna mānasā dīdhyānāḥ
 svēna yuktāsah krātuna vahanti | indravāyū vīravāham rā-
 tham vām iśānāyor abhi prīkshah sacante || 5 || iśā nāso yē
 dādāhte svar no gōbhīr āśvebhīr vāsūbhīr hīraṇyāḥ | in-
 dravāyū surāyo vīśvam āyur ārvadbhīr vīrāḥ prītanāsu sah-
 yuh || 6 || ārvanto nā śravaso bhīkshamāṇā indravāyū su-
 śtutībhir vāsīshthāḥ | vājayāntaḥ sv āvase huvema yūyām
 pūta — || 7 || 12 ||

(२१) पञ्चमवर्तिने सुतम्

(१-३) शार्पस्तत्या मुक्तस्य भिरपगर्निर्वसिष्ठः कविः । (१, ३) अथमर्जुनः पराजितोऽसुः

(१, ४-५) द्वितीयायाश्चक्रुर्वाग्निपतसुः स्यान्मन्त्रः पृथगे । धिद्रुः ७.६१. ४

१११

कुविद्रुः मर्तसा ये युक्तासुः पुरा देवा अनव्यासु जामेन् ।
 ते वायुये मनवे वाधिताय वासपन्नपम् सूर्येण ॥१॥

Kuvīd angā nār asa yē vridhāsah purā devā anavāśyāsa
 āsan tē vāyāv mānave bādhitāyāvāsayaṇu uśāsah
 yēṇa || 1 ||

The spotless dawns with fair bright days have broken, and shining radiantly, obtain the vast light from the sun; desirous to recover it they obtain their wealth of cattle, and the eternal streams of water subsequently issue for their good. 4

O Lord of resplendence and of motivation, those divine powers, with truth in their minds, assiduous in the discharge of their own duties, bring to you a chariot of heroes, and present to you the lords, the viands. 5

May those munificent lords, who give us heavenly light, and confer upon us the gifts of cattle, horses, treasures and gold, overcome the enemies in battles with their cavalry and infantry. 6

We, the pious-most seekers, exerting all our power-like horses, and soliciting food and strength, invoke with laudations Lord of resplendence and of motivation, for our aid ; may you all ever cherish us with blessings. 7

The venerable worshippers, by promptly and frequently adoring Lord of motivation with reverence, have been free from reproach. They now invoke dawns and the sun also to gain the favour of Lord of motivation and for the preservation of the embarrassed mankind. 1

उशन्ता दूता न दमाय गोपा मामश्न पायः श्रद्धं पुर्वीः ।
 इन्द्रवायु सुष्टुतिर्वीमियाना मांर्दीकर्महि सुचितं च नव्यम् ॥२॥
 पीवोअन्नो रयिवृधः सुमेधाः श्वेतः सिपक्ति नियुतामभिःश्रीः ।
 ते वायवे समनतो वि तस्युर्विश्वेन्नरः स्वपत्यानि चक्रुः ॥३॥
 यावत्तरत्तन्वोर् यवदोजो यावन्नरश्चक्षसा दीप्यानाः ।
 शुचि सोमं शुचिपा पातमुज्जे इन्द्रवायु सदतं वृहिरेदम् ॥४॥

usāntā dūtā nā dābhāya gopā māsās ca pāthāh
 sarādaṣ ca pūrvīh | indravāyū suṣṭutir vām iyānā mārdi-
 kām itte suvitām ca nāvyam || 2 || pīvoanāñ rayivṛidhaḥ su-
 medhāh śvetāh śishakti niyūtām abhiṣṛīh | té vāyāve sā-
 manaso vī tasthur viśvén nāraḥ svapatyāni cakruḥ || 3 ||
 yāvut tārāṣ tanvō yāvad ōjo yāvan nāraḥ cākṣhaś dīdhyā-
 nāh | śucim sōmam śucipā pātam asmé indravāyū sādātam
 barbhir édām || 4 ||

नियुवाना नियुतः स्पर्धवीरा इन्द्रवायु सुष्ठं यातमर्वाक् ।
 इदं हि वो प्रयुतं मघो अग्रमधं प्रीणाना वि मुमुक्तमुज्जे ॥२॥
 या वी श्रुतं नियुतो याः सहस्रमिन्द्रवायु विश्ववोराः सचन्ते ।
 आभिर्यातं सुविदन्नाभिरर्वाक्पानं नरा प्रतिघ्नन्त्य मघं ॥३॥
 अवेन्तो न श्रवन्तो मिश्रमाणा इन्द्रवायु सुष्टुतिभिर्वसिष्ठाः ।
 वाजयन्तः स्ववसे हुवेम युयं पात स्वस्तिभिः सदा नः ॥४॥

niyuvānā niyūta spārhāvīrā indravāyū
 sarātham yātam arvāk | idām hī vām prābhṛitam mādhyo
 āgram adha prīṇānā vī mumuktam asmé || 5 || yā vām sa-
 tāṁ niyūto yāḥ sahasraṁ indravāyū viśvāvārāḥ śacante |
 ābhīr yātam suvidātrābhīr arvāk pātam narā prātibhṛita-
 sya mādhyāḥ || 6 || ārvanto nā grīvaso — || 7 || ॥

O Lord of resplendence and of motivation, preservers of mankind, eager as envoys, may you not be ill-disposed towards us and do us harm. Please carry us safe through many months and years. Our sincere praise, addressed to you, solicits happiness and excellent wealth. 2

The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men who are well-fed and abound in riches. They are of one mind, ever ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny. 3

O Lord of resplendence and of motivation, acceptors of the sweet elixir of loving devotion, as far as your individual power and strength permit you, and so far as men whose eyes have vision behold. May you sit here in the assembly, and O the enjoyer of bristling elixir, drink with us. 4

May Lord of resplendence and of motivation come together hitherward in a car, harnessed with yoked steeds. This prime of the sweet beverage has been offered to you. Please be delighted, and liberate us from sin. 5

O Lord of resplendence and motivation, gracious minded, come to our presence and drink the sweet beverage offered to you. Please come with the speed of a hundred and a thousand yoked horses. 6

We, the pious-most seekers, exerting all our power like horses and soliciting food and calling on you with strength, invoke with laudations the Lord of resplendence and of motivation for our aid. May you all ever cherish us with blessings. 7

(२२) दिनचरितम् बृहस्प

(१-५) वायव्यस्यास्य भृशस्य वैश्वस्यमिन्द्रसिद्ध कपिः । (१, ३, ५) अस्मान्महीयामन्त्रीयादृषां वायुः ।

(३, ५) द्वितीयाप्युज्योधेनवाद् देवो । विष्णु उच्यः ॥

२१७०

आ वायो भूष शुचिपा उप नः सहस्रं ते नियुतो विम्ववार ।
 उपो ते अन्धो मर्यमयामि यस्य देव दधिपे पूर्वपेयम् ॥१॥
 प्र सोता जीरो अध्वरेष्वस्थास्तोममिन्द्राय वायवे पिबथ्ये ।
 प्र यद्रा मध्वो अग्रियं भरन्त्यध्वर्यवो देवयन्तुः शशीभिः ॥२॥
 प्र यामिर्यासिं शुभ्रास्तुमच्छां नियुद्धिवायविष्टये दुरोणे ।
 नि नो रयि सुभोजसं युवस्व नि वीरं गज्यमभ्यं च राधः ॥३॥
 ये वायवं इन्द्रमादनास आदेवासो नितोऽज्ञनासो अर्यः ।
 भ्रन्तो वृत्राणि सूरिभिः प्याम साम्नांस्तो युधा नृभिर्मिर्मान् ॥४॥
 आ नो नियुद्धिः क्षतिनीभिरध्वरं सहस्रिणीभिरुप याहि युद्धम् ।
 वायो अस्मिन्तर्वने मादयस्व युयं पात स्वस्तिभिः सदा नः ॥५॥

92.

Ā vāyo bhūsha śucipā ūpa naḥ sahasraṃ te niyūto
 viśvavāra | ūpo te āndho madyam ayāmi yasya deva da-
 dhishé purvapéyam || 1 || prá sōtā jīró adhvaréshv asthāt
 sōmam indrāya vāyāve pibadhyai | prá yád vām mādhyo
 agriyām bhāranty adhvaryāvo devayāntaḥ śācībhiḥ || 2 ||
 prá yābhir yāsi dāśvānsam āchā niyūdbhir vāyav ishṭāye
 duroṇé | ná no rayim subhōjasam yuvasva ní vīraṃ gāv-
 yam āśvyam ca rādhaḥ || 3 || yé vāyāva indramādanāsa
 ādevāso nitōsanāso aryāḥ | ghnānto vritrāni sūribhiḥ shyāma
 sāsavānsō yudhā nribhir amitrān || 4 || ā no niyūdbhiḥ śa-
 tñibhir adhvarām sahasrīṇibhir ūpa yāhi yajñām | vāyo
 asmin sāvane mādayasva yūyām pāta — || 5 || 14 ||

(२३) दिनचरितम् बृहस्प

(१-८) वायव्यस्यास्य भृशस्य वैश्वस्यमिन्द्रसिद्ध कपिः । इन्द्राग्नी देवने । विष्णु उच्यः ॥

२१७१

शुचिं नु स्तोमं नवजातमुयेन्द्राग्नी वृत्रहणा जुषेथाम् ।
 उभर हि वीं सुहवा जोहवीमि ता वाजं सय उश्रते धेष्ठा ॥१॥

93.

Śucim nú stōmam nāvajātam adyēndrāgnī vritrahaṇā
 juśéthām | ubhā bī vāṃ suhāvā jōhavīmi tā vājam sadyā
 uśatē dhēshṭhā || 1 ||

O wind-divine, drinker of the heavenly elixir and bounteous giver, come to us specially as your thousands of cosmic yoked steeds drive you. I offer you the exhilarating viands. You have the prior claim in this drink amongst all Nature's powers. 1.2

O wind-divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. 3

May we overcome our evils in the life's struggle through the aid of our brave senses, and may we be the destroyers of adversaries by the aid of such pious fellowmen, who are the exhilarators of the Lord of resplendence and of motivation, the reciters of the divine hymns and conquerers of formidable foes. 4

May you come, wind-divine, to our solemn worship with the yoked forces which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. 5

O Lord of resplendence and fire-divine, may you be pleased today by this pious and newly composed praise. Repeatedly we invoke you both as you are worthy of invocation. You are the best bestower to give food promptly upon him who solicits you. 1

ता सान्सी शवसाना हि नृने सांकृष्टा शर्वसा शशुवांसा ।
 क्षयन्तो रायो यवसस्य भूरः पूरं पार्जस्य स्थविरस्य धृष्येः ॥२॥
 उपो ह यद्विदथै वाजिनो गुर्ध्नीभिर्विप्राः प्रमत्तिमिच्छमानाः ।
 अर्वन्तो न काष्ठं नक्षमाणा इन्द्राग्नी जोहुवतो नरस्ते ॥३॥
 गीभिर्विप्राः प्रमत्तिमिच्छमान इष्टे रयि यज्ञस्य पूर्वपार्जस्य ।
 इन्द्राग्नी वृत्रहणा सुक्त्रा प्र नो नय्येभिस्तिरतं देव्योः ॥४॥

tā sānasī śavasānā hi bhūtām sākam-
 vṛdibhā śavasā gūṣṇvāṁsā | ksháyantaṁ rāyó yávasasya bhū-
 rebh pṛīṅktām vājasya sthāvīrasya ghrīṣṭheḥ || 2 || ūpo ha
 yād vidátham vājīno gur dhibhír víprāḥ prámātim ichāmā-
 nāḥ | árvanto ná káśṭhām náksamāṇā indrāgnī jóbuvato
 náras té || 3 || gīrbhír vípraḥ prámātim ichāmāna itte rayam
 yaśásam pūrvabhājam | indrāgni vṛtrahaṇā su-uktrā prā na
 nāvyebbis tiratam dēṣṇāḥ || 4 ||

सं यन्महो मिथुनी स्पर्धमाने तनुरुचा शूरसन्ता यन्ति ।
 अदेव्यु विदथे देव्युभिः सत्रा हतं सोमसुता जनेन ॥५॥
 इमाम् पु सोमसुतिसुपे न एन्द्राग्नी सोमनुसाय यातम् ।
 नू चिदि परिमन्त्राथे अस्मान् वां शश्वद्विर्वष्टीयुर्वाजैः ॥६॥
 सो अग्रे पुना नमसा सन्निदोऽच्छा मित्रं वरुणमिन्द्रं वोचैः ।
 यत्सीमार्गश्चक्रमा तत्सु मृक्ष तद्वयुमादितिः शिश्रथन्तु ॥७॥

sūm yān mahī mithatī
 spārdhamāne tanūrūcā śūrasātā yātaite | ádevayam vidáthe
 devayúbbhiḥ satrá batam somasútā jānena || 5 || 16 ||

imām u shū somasutim ūpa na éndrāgnī saumanasāya
 yātam | nū cid dhī parimamnathe asmān ā vām śaśvadbbhir
 vavṛitīya vājaiḥ || 6 || só agna enā nāmasā sāmiddhū 'chā
 mitram varuṇam indram vocēḥ | yāt sīm āgaṣ cakṛimā tát
 ū mṛiḥa tād aryamāditiḥ śiśrathantu || 7 ||

You two, O the demolishers of hostility, are desired by all. You grow together, increasing in vigour, O Lords of strength-giving food, may you grant us substantial invigorating nourishment. 2

Those leaders, offerers of homage, who, desiring your favour, celebrate the sacrifice with holy ceremonies, hasten to worship you, like horses to a battle-field, and repeatedly invoke the Lord of resplendence and the fire-divine. 3

The pious sage, seeking your favour, glorifies you with praises for the sake of enjoying formerly acquired riches, accompanied by celebrity. O Lord of resplendence and fire-divine, destroyers of evils, possessors of punitive justice, exalt us with new bounties. 4

When two large, mutually defiant hosts, emulous in corporal vigour, contest, may you destroy the godless in favour of the god-fearing and in favour of the person who pours out devotional sentiments. 5

May you come to show your loving kindness, O Lord of resplendence, and fire-divine, to our place of loving devotion. You never despise us any time and therefore I propitiate you with constant sacred offerings. 6

O fire-divine, kindled with reverence, may you invite the natural forces of light, water and lightning to bless us. May you forgive whatever sin we have committed and may the ordainer and mother infinity drive away the evils from us. 7

पता अस आशुषाणासं इष्टीर्मुवोः सचाभ्यस्यान वाजान् ।
मेन्द्रो नो विप्युर्मस्तुः परि रयन्धुयं पतं स्वस्तिभिः सदा नः ॥८॥

etā agna āśuṣhā-
ṇāsa ishṭīr yuvoh śacābhy āsyāma vājān | mēndro no vish-
ṇur marūtaḥ pāri khvan yūyam pāta — || 8 || 16 ||

(१५) अशुषाणासं मन्त्रम्

(१-१२) आशुषाणासं मन्त्रम् मेधावर्धनमित्यत्र अग्निः । इन्द्राग्नी देवोः । (१-१३) अयन्धुयं प्राशुषाणा
वाजामी. (१४) आशुषाणासं मन्त्रम् ॥

११० इयं वांसस्य मन्मन इन्द्राग्नी पुट्यर्मुनुतिः । अभ्रादृष्टिर्वाजनि ॥१॥
भृणुतं जस्तिर्हवमिन्द्राग्नी वनतं गिरं । ईशाना विप्यतं धियः ॥२॥
मा पापुत्वाय नो नरेन्द्राग्नी माभिज्ञस्तये । मा नो रीरधतं निदे ॥३॥

94.

Iyām vām asyā mānmana indrāgni pūṭyāstutih | abhrād
vṛṣhṭīr ivājani || 1 || śṛiṇutām jaritūr bāvam indrāgni vāna-
tām girah | īśānā pipyatam dhīyah || 2 || mā pāpatvāya no
narēndrāgni mābhīśastaye | mā no rīradhatam nidē || 3 ||

इन्द्रे अमा नमो बृहत्सुवृक्तिमेरयामहे । धिया धेना अवुत्सवः ॥४॥
ता हि शश्वन्त ईक्षत इत्या विप्रोस कुतये । सुवाधो वाजसातये ॥५॥

in-
dre agnā nāmo bṛihat suvṛiktīm érayāmahe | dhīyā dhēnā
avasyāvah || 4 || tā hi śaśvantā ītata īthā viprāsa ūtāye |
sabādho vājasātaye || 5 ||

Diligently celebrating these ceremonies, may we, O fire-divine (and Lord of resplendence) acquire strength from both of you. Never may the vital principles, let not the sun, the cosmic space, and cloud-bearing winds abandon us, and may you all ever cherish us with blessings. 8

94

This special praise, O Lord of resplendence and fire-divine, proceeds copiously from one, your worshipper, as rain from clouds. 1

Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lords, may you give him success in his intellectual pursuits. 2

O Lord of resplendence and fire-divine, the leader of people, subject us not to sinfulness, not to torture, nor to the reviler. 3

Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words. 4

Innumerable are the intellectuals who propitiate you, O Lord of resplendence and fire-divine, in this manner for their protection. They strive with coordination for the acquirement of spiritual nourishment. 5

ता वीं गीर्भिर्विपन्यवः प्रयस्वन्तो हवाग्रहे । मेधमाता सनिष्यवः ॥६॥
 इन्द्राग्नी अवासा गतमस्माभ्यं चर्षणांसहा । मा नो दुःशांसं ईशत ॥७॥
 मा कृत्यं नो अरंरयो धूर्तिः प्रणुद्यात्यंस । इन्द्राग्नी शर्म यच्छतम् ॥८॥

tā vām gīrbhīr vipanyāvaḥ prā-
 yasvanto havāmāhe | medhāsata sanishyavaḥ | 6 || 17 ||

īndrāgni āvasā gatam asmābhyam carṣaṇāsahā | mā
 no duṣśānsa īṣata | 7 | mā kāśya no āraruṣhe dhūrtiḥ prā-
 ṇaḥ mārtyasya | īndrāgni śarma yacchatam | 8 ||

गोमदिरण्यवहसु यद्वामश्वायदीमहे । इन्द्राग्नी तदनेमहि ॥९॥
 यत्सोम आ सुते नर इन्द्राग्नी अजोहवुः । सतीन्ना सपयवः ॥१०॥
 उक्थेभिर्वृत्रहन्ममा या मन्त्राना चिदा गिरा । अङ्गुशेर्विवांसतः ॥११॥
 ताविदुःशांसं मर्त्यं दूर्विद्वान्सं रक्षस्यन्म ।
 आभोगं हन्मना हतमुदधिं हन्मना हतम् ॥१२॥

gómada dhī-
 ran'yavad vāsu yād vām āśvāvad īmahe | īndrāgni tād va-
 nemahi || 9 || yāt soma ā sūte nara īndrāgni ajohavuh |
 sāptivantā saparyāvaḥ | 10 || ukthēbhīr vritrahāntamā yā
 mandānā cid ā girā | āṅgūśhaīr āvivāsataḥ | 11 || tāv id
 duṣśānsam mārtyam dūrvidvānsam rakshasvīnam | ābhogām
 hāomanā hatam udadhīm hānmanā hatam | 12 || 18 ||

Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services. 6

Subduers of hostile forces, O Lord of resplendence and fire-divine, come with food to be bestowed upon us ; let not the malevolent rule over us. 7

Let not the malice of any hostile mortal reach us , grant us felicity, O Lord of resplendence and of adoration. 8

We solicit you both for wealth, comprising cattle, sheep and horses ; may we obtain these gifts from you, O Lord of resplendence and of adoration. 9

When adoring, the leading priest invokes you two, O Lord of resplendence and of adoration, the possessors of space-horses, the driving energies, while the loving devotional prayers are being offered. 10

Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. 11

Destroy with your fatal weapons the mortal, who is malignant, the intellectual devil, the tormenter, rapacious ; destroy him, like an earthen pitcher of water. 12

(९५) पञ्चमस्तोत्रं नमः

(१) कृष्णस्यास्य कृष्णस्य मैत्राक्षरिर्वसिष्ठ इति । (१-२, ४-५) पञ्चमाक्षिणीयशोभनोद्युतयोर्वि-
 कृष्णस्य च साम्प्रती, (३) कृतीयायाम् साम्प्रतम् देवते । चिदुत्तरं इन्द्रः ॥

१९५

प्र क्षोदसा धार्यसा सस्त पुषा सरस्वती धुस्त्र्यार्यसी पूः ।
 प्रब्राबधाना रथ्येव यति विश्वा अपो महिना सिन्धुरन्याः ॥१॥
 एकाचेतत्सरस्वती नदीनां शुचिर्वती गिरिभ्य आ समुद्रात् ।
 रायम्बेतेन्ती भुवनस्य भूर्धृतं पयो दुदुहे नाहुषाय ॥२॥

95

Prā kshódasā dhāryasā sasta pusha sarasvatī dharūnam
 āyase pūh | prabābadhānā rathyēva yati vīśvā apō mahinā
 sīndhur anyāh || 1 || ēkācetāt sārāsvatī nadīnām śucir yatī
 giribhya ā samudrāt | rāyās cētanti bhūvanasya bhūrer
 gbrītām pāyo duduhe nāhuṣāya ' 2 '

स वावृष्टे नयो योपणामु घृषा शिशुर्वृषभो यज्ञियासु ।
 स व्रजितं मघवद्भ्रवो दधाति वि मानये तन्व माग्जीत ॥३॥
 उत स्या नः सरस्वती जुषणोप श्रवत्सुभगा यज्ञे अस्मिन् ।
 मितज्ञुभिर्नमस्तेरियाणा राया युजा चिदुत्तरा सखिभ्यः ॥४॥
 इमा जुह्वाना युष्मदा नमोभिः प्रति स्तोमं सरस्वति जुपस्व ।
 तव शर्मन्निवर्तमे दधाना उप स्पेयाम शरणं न वृक्षम् ॥५॥
 अयसु ते सरस्वति वसिष्ठो द्वारावृतस्य सुभगे व्यावः ।
 वर्ये शुभ्रे स्तुवते संसि वाजान्युप पात स्वस्तिभिः सदा नः ॥६॥

sā vāvṛidhe nāryo yó-

shanāsu vṛishā śaur vṛishabhó yajñīyasu | sā vājīnam ma-
 ghāvadbbhyo dadhāti ví sātāye tanvām māmṛijīta || 3 || utā
 syā naḥ sārāsvatī juṣhāṇōpa śravat subhāgā yajñé asmín |
 mitājñubhair namaṣyair iyānā rāyā yujā cid ūttarā sākhi-
 bhyaḥ || 4 || imā jūhvanā yuṣmad ā nāmobbhīh prāti stó-
 mam saraṣvati juṣhasva | tāva śārinan priyātame dādhanā
 ūpa stheyāma śaraṇām ná vṛikṣham || 5 || ayām u te sara-
 vati vāsishtho dvārāv ṛitāsya subhage vy āvaḥ | vārdha
 ḡubhre stuvatē rāsi vājān yūyām pāta — || 6 || 19 ||

Stream of river, the current of inner conscience, with fostering flow comes forth for our sure defence, as a fort of iron; the river sweeps away in her majesty and might all other waters as a charioteer (collecting the passengers). 1

The stream of inner conscience is pure in her course, flowing from the mountains to the ocean; she understands the requisites of a dam-builder and distributes riches among many existing creatures, milking out for them butter and milk. 2

He, (the brotherly source of the stream), friendly to men, continuously swells up in the midst of ladles (i.e. the region of thoughts), even in his childhood; he is a showerer of benefits to the performers of sacrifices. He bestows upon the affluent worshippers vigorous progeny and purifies their persons for the reception of their bounties. 3

May the auspicious and gracious stream of consciousness hear our praises at this worship. When approached with reverence and with all humility, she is most liberal to them whom she loves in providing the riches she possesses. 4

O the stream of consciousness, these offerings are presented to you with adoration. May you acknowledge this and accept our praises, and place under your kind care. May we ever recline on you as a traveller under shelter-tree. 5

O blessed stream of consciousness, the pious-most seeker has set open the two doors (front and back) of the place of worship. O bright stream, be magnified and give strength to him who glorifies you; may you all ever cherish us with blessings. 6

(१.४) वज्रादितानि गुरुम्

(१-६) बह्वचम्याः स मय्य पिबत्वचिर्निष्ठ क्रतिः । (१-३) वषमरुचयः सारसताः, (४-५) द्वितीयाचम्य च सारसताः पिबेत् । (१-३) वषमादितानि यथोक्तयोः वषमयः (वषमया इदानीं, द्वितीयाचम्यः ततोऽहनी) ,

(४) द्वितीयाचम्यः वज्रादितानि, (४-६) बह्वचम्यादितृचम्य च गाथयी कर्तव्यम् ॥

॥२॥

बृहद् गाथये वचोऽसुखी नदीनाम् ।
 सरस्वतीमिवाहया मुवृक्तिभिः स्तोमैर्दत्तु रोदसी ॥१॥
 तुभे यत् महिना शुभ्रे अर्धसी अधिक्षिपन्ति पुरवः ।
 सा नो बोध्यवित्री मरुत्तखा चोदु तार्धो मुघोनाम् ॥२॥

96.

Bṛhād u gāyisho vāco 'suryā nadīnām | sārasyatīm in
 mahayā savṛikṭibhi stōmair vasishṭha rodasī || 1 || ubhē
 yāt te mahinā śubhre andhasi adbhikshiyānti pūravaḥ | sā
 no bodhky avitrī marūtsakhā cōda rādho maghōnām || 2 ||

भद्रभिद्भद्रा गुणवृत्तरस्वत्वकवारी चेतति वाजिनीवती ।

गुणाना जमदग्निवत्स्तुधाना च यन्निद्रवत् ॥३॥

जनीयन्तो न्वर्मयः पुत्रीयन्तः सुदानवः । तरस्वन्तं हवामहे ॥४॥

चे ते सरस्व ऊर्मयो मधुमन्तो धृतभृन्तः । तेभिर्नोऽयिता भव ॥५॥

प्रीपिवांसं सरस्वतः स्तनं यो विश्वदर्शतः । भक्षीमहि प्रजामिषम् ॥६॥

bhadrām id bhadrā kṛṇavat sārasyaty ākavāri cetati vājī-
 nīvati | grīṇānā jamadagnivāt stuvānā ca vasishṭhavāt || 3 ||
 janīyānto nv āgravaḥ putriyāntaḥ sudānavaḥ | sārasyantam
 havāmahe || 4 || yē te sarasya ūrmāyo mādhumanto ghrī-
 tascutaḥ | tébhīr no 'vitā bhava , 5 || pīpivāūsam sārasya-
 ta stānam yo viśvadarśataḥ | bhakṣhimahi prajāṃ īṣham
 || 6 || २० ||

O the pious-most seeker, may you chant a powerful hymn in the glory of her who is the most powerful spiritual stream of consciousness, amongst so many other streams. Worship, O seeker of truth with mighty effective poems, the spiritual stream of divine light which flows through both the realms, terrestrial and celestial (i.e. physical and supramental). 1

O beautiful spiritual stream of divine light, by your blessing people get both kinds of nourishment, physical and supramental. May you be pleased, O protectress, to be considerate to us. May you, the friend of the vital breaths, bestow riches on them, who are affluent in devotion. 2

May the auspicious stream of divine light bestow spiritual fortune upon us. May the faultless and active stream, the giver of spiritual sustenance, think of us. You have been already glorified by people of divine vision. Now please be glorified by a seeker of truth. 3

We, the unmarried ones, liberal in generosity, invoke the brotherly source of divine enlightenment, with a desire to have wives, and with longings for children. 4

With your those waves, O brotherly source of divine enlightenment, which are like honey and butter, please be our protector. 5

May we recline upon the protuberant breast of the spiritual stream of divine knowledge for the enjoyment of food and company of children. 6

* ७. १) यवनयन्त्रिणम् मृगम्

(१-१०) इन्द्रायाम्बु नृपदेने पृथिव्या नरो यत्र देवयज्ञो मदन्ति ।
इन्द्राय यत्र सर्वानि मृन्वे गमन्तदाय प्रथमं वयंश्च ॥१॥
आ देव्या वृणीमहेऽवांसि बृहस्पतिर्नो मह आ संवायः ।
यथा भवेम मीळहणे अनां गा यो नो दाता पंगवतः पिनेव ॥२॥

॥१॥

यज्ञे त्रिवो नृपदेने पृथिव्या नरो यत्र देवयज्ञो मदन्ति ।
इन्द्राय यत्र सर्वानि मृन्वे गमन्तदाय प्रथमं वयंश्च ॥१॥
आ देव्या वृणीमहेऽवांसि बृहस्पतिर्नो मह आ संवायः ।
यथा भवेम मीळहणे अनां गा यो नो दाता पंगवतः पिनेव ॥२॥

97.

Yajñé divo nṛishádane prithivyá náro yátra devayávo
mádanti | índrāya yátra sávanāni sunvé gáman mádāya
prathamám váyaś ca || 1 || á datvā vṛṇīmabé 'vāṁsi br̥-
haspátir no maha á sakhāyaḥ | yáthā bhávema mīlhasbe
ánagā yó no datā parāvataḥ pitéva || 2 ||

तमु ज्येष्ठं नर्मसा हविर्भिः सुशेवं ब्रह्मणस्पतिं गृणीषे ।
इन्द्रं स्तोत्रे महि देव्यः संपक्तुं या ब्रह्मणो देवहृत्तस्य राजा ॥३॥
स आ नो योनिं सदतु प्रेष्ठे बृहस्पतिर्विश्ववारो यो अस्ति ।
कामो रायः सुवीर्यस्य तं दातुर्षन्नो अति सुधतो अरिष्टान् ॥४॥
तमा नो अर्कमुमृत्तुं जुष्टमिमे धामुमृतांसः पुराजाः ।
शुचिकन्दं यजतं पुस्त्यानां बृहस्पतिमनुर्वाणं हुवेम ॥५॥

tām u jyésthām
nāmasā havīrbhiḥ suśévaṁ bráhmaṇas pátim gṛṇiṣhe | ín-
draṁ ślóko máhi datvyaḥ śishaktu yó bráhmaṇo devákri-
tasya rája || 3 || á á no yónim sadatu présthō br̥haspátir
viśvávāro yó ásti | kámo rāyáḥ suvíryasya tám dat pārshan
no áti saṣcāto áriṣhtān || 4 || tám á no arkám amṛtāya júṣh-
tam imé dhāsura amṛtāsaḥ purājāḥ | śucikrandaṁ yaja-
tām pastyānām br̥haspátim anarvāṇaṁ huvema || 5 || ॥

At the great public activity of sacred work on earth, where the dedicated leaders of men are engaged with joy and where the invocations to Lord of resplendence are uttered, may the Lord descend prior to any one else from the heaven for exhilaration with all swiftness, as if, on a speedy horse. ¹

Since Lord supreme has kindly accepted our homage, O friend, let us solicit His divine protection. May we commit no offence to Him, He being the showerer of benefits, ever our benefactor, even from long distances, as a father to son. ²

I have the privilege of glorifying with reverence and homage the most excellent and benevolent Lord of supreme knowledge. May my praise, worthy of His reputation, reach Lord of resplendence, who is, verily, the lord of godly actions performed by His devotees. ³

May that Lord supreme who brings profues blessings and is most dearly loved, be seated in our hearts with His grace. We all crave for heroes and spiritual wealth. May He bear us safe beyond all evil forces, that vex us. ⁴

May we receive from the first-born immortals the appropriate sustenance, necessary for our existence. Let us invoke the Lord supreme, who is enemy to none, is clear-voiced and the Holy One of the households. ⁵

७१११ ने शुन्मासो अश्वसो जथा सृष्ट्यन्पतिं सृष्ट्वाहो वरन्ति ।
 सहस्रिचस्य नीलवत्सघस्य नभो न रूपमरूपं वसानाः ॥६॥
 स हि शुचिः शतपयः स शुन्प्युर्हिरण्यवाजीरिधिरः स्वर्गः ।
 बृहस्पतिः स स्वविश ऋष्यः पुरु मविन्व आमुति करिषुः ॥७॥

tām sagmāso arushāso āsvā bṛhaspatīm sahaśāho va-
 hanti | sāhaś cid yāsya nīlavat sadbatham nābho nā rū-
 pām arushām vāsānāḥ ॥ 6 ॥ sa hi śuciḥ śatāpatrah sa
 śundhyūr hiraṇyavāṣīr ishirāḥ svarśāḥ | bṛhaspatiḥ sā
 svāveśā śishvāḥ purā sakhibhya āmutiḥ karishṭhaḥ ॥ 7 ॥

देवी देवस्य रोदसी जनित्री बृहस्पतिं ववृधनुर्महिला ।
 दक्षायाय दक्षता सखायः वरद्वर्द्धणे सुतरा सुगन्धा ॥८॥
 इयं वा ब्रह्मणस्पते सुवृक्तिर्ब्रह्मेन्द्राय वज्रिणे अकारि ।
 अविष्टं धियो जिगृते पुरंधीर्जज्ञस्तमयो वनुषामरातीः ॥९॥
 बृहस्पते युवमिन्द्रश्च यत्नो दिव्यस्येशाये पुन पार्थिवस्य ।
 धत्ते रयिं स्तुवते कीरये चिष्ट्यं पातं स्तुतिभिः सदा नः ॥१०॥

devī devāsya ródasī jānitṛī bṛhaspatīm vāvṛidhatuṛ ma-
 hitvā | dakṣāyāya dakṣatā sakhāyaḥ kārad brāhmaṇe
 eutārā sugādhā ॥ 8 ॥ iyām vām brahmaṇas pate suvṛiktīṛ
 brāhméन्द्रāya vajrīṇe akāri | avishṭām dhīyo jigṛ tām pū-
 ranḍhīr jajastām aṛyó vanúshām árātīḥ ॥ 9 ॥ iṛḥhaspate ya-
 vām indraś ca vāsvo divyāsyesāthe utā páṛthivasya | dhat-
 tām rayiṁ stuvaté kíraye cid yūyām pāta — ॥ 10 ॥ 22 ॥

May His powerful brilliant horses, sunlike lustrous in forms, moving in concurrence, bring here the Lord supreme, robed in red colour of the rising sun. They carry the Lord supreme, in whom the strength abides like that of a substantial mansion. 6

Verily. He is pure, with hundred wings, refulgent, possessing a sword of gold, impetuous and enjoyer of heaven. He, the Lord supreme, is sublime and of an easy access; to His friends, He grants bountiful refreshment. 7

The divine heaven and earth, bounteous generatrices, by their might have been the cause of revealing the glory of Lord supreme. O friends, magnify the magnifiable. May He render (flooded waters) easy to be crossed and make our prayers fruitful for procuring food. 8

O Lord of knowledge, this laudation is for you. Poems are composed in glory of the thunder-wielding Lord of resplendence. May you sharpen our intellects and wake up our thoughts and spirit; destroy the godless and the malice of our enemy. 9

O Lord supreme, and you, O Lord of resplendence, you are our lords of wealth of earth and heaven both. However low one may be, in case he lauds you, he is blessed with wealth. May you all cherish us with blessings. 10

• ८ • असन्वतिनमं मृतम्

(१-२) सप्तर्ष्यान्वयं मृतम् मंत्रावर्गमिदं कृत्वा । (१-१) ययमादिषु कामिन् ।

(३) मत्तम्याभ्यन्तःप्रवृत्तिः । इति । मिष्टम् । छन्दः ॥

१९३०

अध्वर्यवोऽरुणं दुग्धमञ्जुं जुहोतनं वृषभाय क्षितीनाम् ।
गौराद्वेदीयां अवपानमिन्द्रो विश्वाहेयाति सुतसोममिच्छन् ॥१॥
यदधिषे प्रदिशि चार्वरं द्विषेदिवि पीतिमिदस्य वक्ष ।
उत हृदोत मन्सा जुषाण उग्रमिन्द्र प्रस्थितान्पाहि सोमान् ॥२॥
जुमानः सोमं सहसं पपाच प्र ते माता महिमानमुवाच ।
एन्द्रं पप्रथोर्वन्तरिक्षं युधा देवेभ्यो वरिवभ्वकथं ॥३॥

98.

Ādhvaryavo 'ruṇām dugdhām aṁśum juhótana vṛisha-
bhāya kṣitínām | gaurād védiyān avapānam indro viśvā-
héd yāti sutásomam iehān || 1 || yád dadhiśhé pradīvi cárv
ánnam dívé-díve pītīm íd asya vakshi | utá hṛidótá mánasā
jushāṇá uśānn indra prásthitān páhi sómān || 2 || jajūnāḥ
sómam sáhasa papātha prá te mātá mahimānam uvāca |
éndra paprāthorv ántáriksham yudhá devébhyo váriṇas ca-
kartha || 3 ||

यद्योषया महतो मन्यमानान्त्साक्षां तान्वाहुनिः शाशदानान् ।
यद्वा नृमिवृते इन्द्राभियुभ्यास्तं त्वयाजि सौश्रवसे जयिम ॥१॥
प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नृतेना मघवा या चक्रर ।
यदेददेवीरसंहिष्ट माया अयामवत्केवलः सोमो अस्य ॥२॥

yád yodbháyā maható mányamānān sākshāma
tān hāhúbhiḥ sáśadānān | yád vā nṛibhir vṛíta indrábhi-
yúdhyaś tām tváyājīm sausravasām jayema || 4 || préndra-
sya vocam prathamā kṛitāni prá nūtana maghávā yá ca-
kāra | yadéd ádevír áśabhishta māyá áthābhavat kévalaḥ
sómo asya || 5 ||

O performers of the sacrifice, may you give oblation of the sparkling pink milk for the king of the land. He knows much better the resources of getting his dues than the deer in search of drinking water. The resplendent king goes there daily to procure his share and revenue from his people of the state. 1

The pleasant enjoyments, you, the resplendent prince, have been receiving from early days. You even now desire to have them every day. O prince, for the gratification of your heart and for the satisfaction of your mind, these tokens of homage have been provided to you, with a request that you be pleased to accept them and enjoy. 2

As soon born, O resplendent prince, you have been receiving all the homages for your invigoration. Your Queen mother, from the earliest days, has been proclaiming your great future prospects. As you advance in age, your reputation goes to fill the vast firmament, since you have gained in battle treasures for the good of enlightened persons. 3

When you encourage us to fight against mighty and arrogant miscreants, we shall surely overcome them, howsoever, they be proud of the strength of their arms. O resplendent prince, when you, along with your men (soldiers), fight against them, we shall, verily, triumph aided by you in that glorious war. 4

I proclaim the exploits of the by-gone days of the resplendent prince and also the recent achievements of him, the bounteous. Against the illusive strategies of the enemy, he has succeeded and thereon, he becomes the sole enjoyer of divine grace. 5

तवेदं विश्वमभितः पशुष्ये । यत्पश्यन्नि चर्त्ता सूर्यस्य ।
 गवाममि गोपतिर्ये इन्द्र भक्षीमहि ते प्रयतस्य वस्वः ॥६॥
 वृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येक्षाधे उत पार्थिवस्य ।
 धत्ते रयि स्तुवते कीरये चिद्युयं पात स्वस्तिभिः सदा नः ॥७॥

távedām víśvam abhítāḥ paśavyām yát
 páśyasi cákshasā sūryasya | gávām asi gópatir éka indra
 bhakshimāhi te práyatasya vásvaḥ || 6 || bṛihaspate yuvām
 indraś ea vásvo — || 7 || 23 ||

(७७) नवनवतितमं श्रुतम्

(१-७) सप्तम्यान्वयं सप्तम्यं मेमादवभिर्बसिह कर्मि । (१-३, ७) प्रथमादिपञ्चम्यं सप्तम्या
 क्रमश्च विष्णुः, (४-६) कर्ण्योदितवस्य वेन्द्रविष्णु देवते । विष्णुः कर्मः ॥

१२४ पुरो मात्रया तन्वा वृधन् न ते महित्वमन्वश्रुवन्ति ।
 उभे ते विष्णु रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ॥१॥
 न ते विष्णो जार्यमानो न जातो देव महिषः परमन्तमाप ।
 उदस्तन्ना नाकमृष्यं वृहन्तं दाधर्यं प्राचीं कुकुभे पृथिव्याः ॥२॥
 इरावती धेनुमती हि भूतं सृष्टवसिनी मनुषे दशस्या ।
 व्यस्तन्ना रोदसी विष्णवेते दाधर्यं पृथिवीमभितो मयुसैः ॥३॥

99.

Paró mātṛayā tanvā vṛidhāna ná te mahitvām ánv aśnu-
 vanti | ubhé te vidma rájasi prithivyā víśhṇo deva tvám
 paramásya vitse || 1 || ná te víshṇo jáyamāno ná jātó déva
 mahimnāḥ páram ántam āpa | úd astabhñā nákaṁ řishvám
 bṛihántaṁ dādhartha práciṁ kakúbham prithivyāḥ || 2 || írā-
 vati dhenumāti hí bhūtám sūyavasīni mánushe daśasyā |
 vy ástabhñā ródasi víshṇav eté dādhartha prithivīm abhito
 mayúkhaiḥ || 3 ||

The entire animal world around you is yours which you behold with the eye of the sun. O resplendent prince, you alone are the lord of cattle and therefore, we enjoy whatsoever wealth of cattle you bestow upon us. 6

You two, O prince and your preceptor, are lords of both the celestial and terrestrial treasures. Please grant riches to your admirers who praise you. May you all with divine powers, ever cherish us with your blessings. 7

99

O all-pervading Lord, expanding with a body beyond measures, no man can comprehend your magnitude. We have the cognition of your these two worlds extending from the earth to heaven, but, you O divine, are cognisant of much beyond the highest. 1

No being that exists today or has been born ever, O divine all-pervading Lord, has been able to compute the utmost limit of your magnitude. You are, verily, upholding the vast and beautiful heaven and are sustaining the eastern horizon of the earth. 2

Heaven and earth abound with food, abound with cattle for whom they yield abundant fodder ; for a man, who is your devotee, you are very liberal. O all-pervading Lord, you are upholding the two regions heaven and earth and have stabilised the earth around the mountains. 3

उरं यज्ञाय चक्रधरं लोकं जनयन्ता सूर्यमुपासममिम् ।
 दासेस्य चिद्वपश्चिप्रस्य माप्स जम्भयुर्नरा प्रतनायैषु ॥५॥
 इन्द्राविष्णु दंष्ट्रिताः शम्बरस्य नव पुरो नवति च श्रपिष्टम् ।
 शतं वचिनः सुहस्रं च सुकं द्वयो अग्रत्यसुरस्य वीरान् ॥६॥
 द्वये मनीषा वृद्धी बृहन्तोऽरुमा त्वसां वर्धयन्ती ।
 रे वां स्तोमं विदथेषु विष्णो पिबन्तुमिषो वृजनेष्विन्द्र ॥६॥
 वपद् ते विष्णवाः आ कृणोमि तन्मे जुषस्व क्षिपिविष्ट हव्यम् ।
 वर्धन्तु त्वा सुष्टुतयो गिरो मे युयं पात स्वस्तिभिः सदा नः ॥७॥

urūm yajñāya cakrathur u lokām janāyantā
 sūryam uśhūsam agnīm | dāsasya cid vṛishasiprāsya māyā
 jaghnāthur sarā pritanājyeshu || 4 || indrāviṣṇū dṛiṣṭitāḥ
 śāmbharasya nāva pūro navatīm ca śnathishṭam | śatām var-
 -śnaḥ saśāsram ca sākām bathó apraty āsurasya vīrān || 5 ||
 iyām manishā bṛihatī bṛihāntorukramā tavāsā vardhāyanti |
 raré vām stóman vidátheshu viṣṇo pīnvatam śho vṛijā-
 nesbv indra || 6 || vāshaṭ te viṣṇav āsā ā kṛiṇomi tām mo
 jushasva śipivishṭa havyām | vārdhantu tvā sushṭutāyo gīro
 me yūyām pāta — || 7 || 24 ||

(१००) इतल्लं धृक्त्वं

(१-७) दास्यस्य चिद्वपश्चिप्रस्य माप्स जम्भयुर्नराः । विष्टुर्विष्टः । विष्टुः शब्दः ॥

५॥ नू मतीं दयते सनिष्यन्त्यो विष्णव उरुगायाय दातात् ।
 प्र यः सुत्रावा मनसा यजात प्रतावन्तं नयमाविवासात् ॥१॥

Nū mārto dayate sanishyān yó vīshṇava urugāyāya dā-
 -śat | prā yah śatrācā mānasā yajāta etāvantam nāryam āvi-
 vāsāt || 1 ||

O Lord, your two phases, one of resplendence and the other of omnipresence, have made the spacious world worthy of cosmic sacrifice generating the sun, the dawn and the cosmic fire. You, as the leaders of the sacrificial rites, have baffled the strategies of the steller giants. 4

O Lord of resplendence and pervasion, you have demolished nine and ninety strong cities, the abodes of terrible dark clouds. You slay at once without resistance the hundred thousand brave soldiers of the army of the shrouding clouds. 5

This ample laudation is meant to exalt the Lord of resplendence and the Lord omnipresent, the mighty, the wide-striding and the one endowed with strength. To you I offer praise at the solemn synod. O all-pervading Lord, may you pour food on us in our army camps, O Lord of resplendence. 6

I offer, O the all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VASAT. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings. 7

The mortal who covets wealth has no disappointments, in case he presents his homage to the widely renowned all-pervading Lord and in case he worships Him with solely devoted and dedicated mind. Our reverence to such a great benefactor of mankind. 1

त्वं विष्णो सुप्रति विश्वजन्मामप्रसुतामेवपावो मति दाः ।
 पक्षौ यथा नः सुवितस्य भूरेरन्ध्रतः पुनश्चन्द्रस्य रायः ॥२॥
 त्रिवैवः पृथिवीमेव एतां वि चक्रमे शतर्षते महित्वा ।
 प्र विष्णुरस्तु तत्सस्तर्षयान्त्वेपं शस्य स्वविरस्य नाम ॥३॥
 वि चक्रमे पृथिवीमेव एतां क्षेत्राय विष्णुर्मनुषि दक्षस्य ।
 ध्रुवसो अस्य कीरयो जनास उरुधितिं सुजनिमा चकार ॥४॥
 प्र तत्ते अद्य शिपिविष्ट नामार्यः प्रीतामि वयुनानि विद्वान् ।
 तं त्वां शृणामि तवसमतव्याम्हार्यन्तमस्य रजसः पशुके ॥५॥

tvām viṣṇo sumatīm viśvājanyām āprayutām
 evayāvo natīm dāh | páro yāthā naḥ suvitásya bhūrer
 āsvāvataḥ puruṣandrasya rāyāḥ || 2 || trī devaḥ pṛthivīm
 eśā etām ví cakrame śatārcasam mahitvá | prā viṣṇur
 astu tavāsas táviyān tveshām hy āsya sthāviraśya náma
 || 3 || ví cakrame pṛthivīm eśā etām kshétrāya viśṇur
 mānushe dasasyān | dhruvāso asya kīrá'o jānása urukshí-
 tīm sujánimā cakāra || 4 || prā tá' te adyá śipivishṭa ná-
 mār्याḥ śānsāmi vayúnāni vidvān | tām tvā śṛṇāmi tavá-
 sam átavyan ksháyantam asyá rájasah paráké || 5 ||

किमित्ते विष्णो परिचक्ष्य भूत पक्षक्षेत्रे शिपिविष्टो अस्मि ।
 मा वर्षी अस्मदप गृह पुत्रपदन्तरूपः समिधे प्रयूय ॥६॥
 वचद् ते विष्णवास् आ कृणोमि तन्मे जुषस्व शिपिविष्ट इव्यम् ।
 वर्धन्तु त्वा सुष्टुतयो गिरौ मे युवं पात स्वस्तिभिः सदा नः ॥७॥

kīm it

te viṣṇo paricākshyam bhūt prā yád vavakshé śipivishṭó
 asmi | má váro asmád ápa gūha etád yád anyárūpaḥ sam-
 ithé babhūtha || 6 || váshaṭ te viṣṇav — || 7 || as ||

O all-pervading Lord, the fulfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine). 2

In all His grandeur, the Lord strides in three paces (like the celestial sun) over this earth, bright with hundred splendours. May the all-pervading Lord, most powerful among powerfuls, rule over us. For, illustrious is the name of this everlasting one. 3

With an object of giving a home to every man, the all-pervading Lord traverses the earth in one mighty step. In His benevolence, the humble people repose their confidence for safety. He, who is the noble progenitor, has made spacious dwellings (for His people). 4

O all-pervading Lord, with a shining halo of light, I the head of the family fully knowing my functions that are to be known, glorify you today by your name. I, feeble as I am, praise you who are powerful and who live even beyond the remotest region of this creation. 5

What is left to be proclaimed of you, O all-pervading Lord, when you say, *"I am the one with a shining halo of light."* Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions. 6

I offer all-pervading Lord, the oblation which is placed before with the pronouncement of the syllable VASAT. O the one with a shining halo of light, be pleased with my offerings. May this poem of praise exalt you. May you all cherish us with blessings. 7

(१०१) एकोत्तराशतमं सूक्तम्

(१-१) ऋषयस्तस्य सूक्तस्य मैत्रवर्गनिर्दिष्टः मन्त्रियः कुमारो वा ऋषिः । वर्तमानो
देवता । विष्णुः इत्यर्थः ॥

१०१ तिस्रो वाचः प्र वदु ज्योतिरग्रा या एतद्गृहे मधुदोघमूर्धः ।
स वृत्तं कृष्वन्गर्भमोषधीनां सद्यो जातो वृषमो रौरवीति ॥१॥
यो वर्धेत् ओषधीनां यो अपां यो विश्वस्य जगतो देव ईदो ।
स त्रिधातुं शरणं शर्मे यस्तन्निवर्तुं ज्योतिः स्वभिष्टयस्ते ॥२॥

101.

Tisrū vācaḥ prā vada jyōtiragrā yā etād duhré madhu-
doghām ūdhaḥ | sā vatsām kṛiṇvān garbhām ōshadhinān
sadyó jātó vṛishabhó roravīti || 1 || yó vārdhana ōshadhi-
nām yó apām yó víśvasya jágato devá īse | sā tridhātu
śaranām śārma yañsat trivartu jyotiḥ svabhishty āsmé || 2 ||

स्तुरीरे त्वद्भवति सते उ त्वयथावशं तन्वं चक्र पृषः ।
पितुः पयः प्रति गृभ्णाति माता तेन पिता वर्धते तेन पुत्रः ॥३॥
यस्मिन्विधानि भुक्त्वानि तस्युत्तिस्रो यावत्त्रेधा समुत्तरापः ।
त्रयः कोशास उपलेषन्ततो मर्धः श्रोतस्त्वमितो विरक्षाम् ॥४॥

starīr u tvad bhāvati sūta u tvad yathāvasaṁ tanvaṁ ca-
kra eśhāḥ | pitūḥ pāyaḥ prāti gṛibhṇāti mātā téna pitā
vardhate téna putrāḥ || 3 || yāsmiṁ víśvāni bhūvanāni ta-
sthās tisrū dyāvas tredhā sasrūr āpaḥ | trāyaḥ kōṣāsa upa-
lēcanāso mādḥva ścotanty abhīto virapṣām || 4 ||

With the divine light preceding (i.e. uttering the syllable A-U-M), speak out three speeches (i.e. the verses of the Rk. Yajuh, and Saman), which milk out sweet honey from the udder. Cloud, the showerer, having quickly manifested, roars loudly (like a bull) engendering the infant, the embryo of the plants. 1

May He who augments the plants, augments the waters and who rules with His divine magnanimity over the whole earth, give us shelter of three elementary types (i.e. of weather, food and clothes) and all sorts of felicity. May He grant us the desired light at three seasons. 2

One form (of the cloud-divine) is like a barren cow, and the other is potent; and he takes whatever form he desires. The mother (earth) receives milk from the father (sky), thence the father is nourished and thence the son (the living creature). 3

In whom all the steller bodies exist; in whom the three worlds abide; from whom waters flow in three dimensions: three water-shedding masses of clouds pour the waters, all derived from the same mighty one (the cloud-divine). 4

इदं वचः पर्जन्याय स्वराजं हृदो जस्त्वन्तरं तक्षुजोषत् ।
 मयोमुवो वृष्टयः सन्त्वस्ते मुपिप्पला ओषवाँदैवगोपाः ॥५॥
 स रेतोषा धृषभः शश्वतीनां तस्मिन्नात्मा जगत्सत्सुषम् ।
 तन्म श्रुतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा नः ॥६॥

idām

vīcāh parjanya-ya svaraje hṛidō astv āntaram tāj ju oshat |
 mayobhāvo vṛishṭāyaḥ santv asmé supippalā ōshadhīc devā-
 gopaḥ | 5 | ai retodhā vṛishabhāḥ śaśvatīnām tāsminn ātmā
 jāgatas tasthūshaḥ ca | tām ma ritām pātu śataśāradaḥ
 yūyām pāta — || 6 || 1 ||

(१०२) इयुनतात्पर्य मन्त्रः

(१-२) त्वमस्या मृतस्य भ्रूतारम्भमिति धृषभ वृषभ* वा इति
 पञ्चम्या इति । गणपति १०८

पर्जन्याय प्र गांयत दिवस्पुत्राय नीरुहये । न तो यममिच्छतु ॥१॥
 यो गर्भमोषीनां गवां कृणोत्यर्चनाम् । पुत्रैर्धैः पुरुषीणाम् ॥२॥
 तस्या इन्द्रस्यै हविर्जुहोता मधुमत्तमम् । इष्टो नः सयनै रग्न ॥३॥

Parjanya-ya prā gāyata divās putrāya mīlhushe | sā no
 yāvasam ichatu || 1 || yō gārbham ōshadhīnām gāvūm kri-
 nōty ārvatām | parjanyaḥ puruṣhīṇām || 2 || tāsme id āsyē
 hāvīr juhōtā mādhumattamam | iṣṭam naḥ samyātam karat
 || 3 || 2 ||

This speech of invocation is addressed to the sovereign cloud-divine. May it be acceptable to his heart; may he be fully gratified by it; may the joy-shedding rains be ours and may the plants, cherished by the divine bounty be fruitful. 5

May He, the showerer, be the impregnator of the perennial plants, for in Him rests the vitality of both the organic and inorganic world: may the waters sustain me for full one hundred years. May you all cherish us with blessing. 6

102

Sing aloud to the son of the celestial region, the cloud-divine, for he is the sender of rain; may he be pleased to grant us all types of sustenance. 1

He, the cloud-divine is the primary cause of impregnation of the entire flora, in cows, men and women. 2

May you, verily, offer to him by the mouth (i.e. through the fire), the sweetest oblation so that he unfailingly continues to furnish food to us. 3

(१०३) मृगश्रवणतर्क धृष्टम्

(१-१०) दशार्थम्यास्य मृगश्रवण मेधावर्धिरिति क्रमिः । मृगश्रवण दशता । (१०) अथमर्षोऽनुपुषु ।

(२-१०) वितीयादिनशान्ता विदुषु उत्तरम् ।

- ११ संवत्सरं शश्यानां ब्राह्मणा व्रतचारिणः ।
 वाचं पर्जन्यजिन्वितां प्र मण्डूकां अवादिषुः ॥१॥
 दिव्या आपो अभि यदेनमायन्दति न शुष्के सरसी शयानम् ।
 गवामह न मायुर्वृत्तिनीनां मण्डूकानां वसुन्ना समेति ॥२॥
 यदीभिर्नो उशतो अन्यवर्षीचूष्यावतः प्रावृष्यातायाम् ।
 अल्पवर्षीकृत्या पितरं न पुत्रो अन्यो अन्यसुपु वर्दन्तमेति ॥३॥

103.

Samvatsarām śaśyānāṁ brāhmaṇāṁ vratacārīṇaḥ | vācam
 parjanyaajinvitām prā maṇḍūkā avādiṣuḥ || 1 || divyā āpo
 abhi yād enam āyan dṛtiṁ nā śuṣhkaṁ sarasī śāyānam |
 gāvām āha nā māyūr vatsīnīnām maṇḍūkānām vagnūr ātrā
 sām eti || 2 || yād im enāṁ uśatō abhy āvarehīt trīṣhyāvataḥ
 prāvṛṣhy āgatāyām | akṣhalikṛtīyā pītaram nā putrō anyō
 anyām ūpa vādantam eti || 3 ||

अन्यो अन्यसुपु गृभ्यात्येनोरपां प्रसुगं यदमन्दिपाताम् ।
 मण्डूको यमुमिवृष्टः कलिष्कृष्टक्षिः संपूजे हरितेन वाचम् ॥१॥
 यदेपामन्यो अन्यसु वाचं शक्तस्यैव वर्दन्ति शिशेनाणः ।
 सर्वे तदैषां समुधेव पर्व यत्सुवाचो वर्दयन्नाध्यप्सु ॥२॥

anyō anyām ānu gribhṇāty
 enor apām prasargē yād āmandishātām | maṇḍūko yād
 abhiṣṛiṣhtaḥ kānishkan prīṇiḥ samprīṇktē hāritena vācam
 || 4 || yād eṣhām anyō anyāśya vācam śaktāsyeva vādati
 śikṣamāṇaḥ | sārvaṁ tād eṣhām samprīdhava pārva yāt su-
 vāco vādathanādhy apau || 5 || • ||

The frogs, like scholars of the divine knowledge, observants of their vows, as if hibernating for the entire year, chant praises aloud impelled by the cloud-divine. 1

When the waters from the upper region fall upon these frogs, hibernating in a pond, completely dry like a leather bag, suddenly is heard the concerted croaking of the frogs, like the bellowing of cows on approach of their calves. 2

When the rainy season has arrived, and rains have set up, then one frog meets another, thirsty and longing, and croaking like a child expressing its joy of welcome to his father with inarticulate ejaculations. 3

Each one fondly congratulates the other, as if, whilst they are all revelling in the forth-coming of rain; moistened by the rain, when the frog springs forward, the speckled frog joins greetings with the green one. 4

When one of you repeats the croaking language of another, like the pupils mutually repeating the lesson given by their teacher, and when you eloquently converse, while leaping upon the waters, your every limb throbs and swells. 5

०० गोमायुरेको अजमायुरेकः पृश्निरेको हरित् एकं पशाम् ।
 समानं नाम विप्रं तो विरूपाः पुरुषा वाचं पिपिशुर्वदन्तः ॥६॥
 ब्राह्मणासो अतिरात्रे न सोमे सरो न पूर्णमभितो वदन्तः ।
 संवत्सरस्य तदहः परिं पु यन्मण्डूकाः प्रावृषीर्णं बभूव ॥७॥
 ब्राह्मणासः सोमिनो यान्मयन् ब्रह्म कृष्यन्तः परिवत्सरीणम् ।
 अध्वर्यवो घृमिणः सिन्धुद्वाना आविर्भवन्ति गुह्या न के चित् ॥८॥

gómāyur éko ajāmāyur. ékaḥ priṇir éko hárita éka
 eshām | samānām nāma bibhrato vírūpāḥ parutrā vācam
 pipishur vādantaḥ || 6 || brāhmaṇāso atirātré ná sóme sáro
 ná pūrṇām abhito vādantaḥ | samvatsarāsya tád áhaḥ pári
 shṭha yān maṇḍūkāḥ prāvṛṣhīṇam babhūva || 7 || brāhmaṇā-
 saḥ somino vācam akrata brāhma kṛiṇvāntaḥ parivatsarī-
 ṇam | adhvaryāvo gharuṇaḥ sishvidānā āvir bhavanti
 gúhyā ná ké cit || 8 ||

देवहिनि जुगुपुर्द्वादशस्य ऋतुं नरो न प्र मिनन्त्येते ।
 संवत्सरे प्राष्ट्रप्यागन्तव्यां तप्ता घर्मा अश्रुवते त्रिसुर्गम् ॥९॥
 गोमायुराजमायुराष्ट्रप्यागन्तव्यो नो वसन्ति ।
 गवो मण्डूका ददन्तः शतानि सहस्रसावे प्र तिरन्त आयुः ॥१०॥

devāhitim jugupur dvādaśasya ritum
 naro ná prā minanty eté | samvatsarē prāvṛṣhy āgatāyām
 taplā gharṇā aśruvate visargām || 9 || gómāyur adāt ajā-
 mayur adāt priṇir adāt dhārīto no vāsūni | gāvāni maṇḍ-
 ūkā dādantaḥ śatāni sahasrasāve prā tiranta āyuh || 10 ||

Whilst one is bellowing like a cow, the other bleats like a goat; whilst one is speckled, the other is green. They bear one common name and yet they are of different colours. And whilst talking they modulate their voices differently. 6

Like the scholars of divine knowledge, chanting in the moonlit dead of night, you are now croaking around the replenished pond on this day of the year. You are found everywhere, at every spot, particularly, on the day of profuse rains. 7

These frogs like the scholars of divine knowledge, in the ecstasy of the devotional bliss lift up their voices, reciting the perennial prayers. Like the ministrant priests, officiating in hot weathers, they hide in summer; and when perspire in their holes, several of them come out. 8

These frogs, like the leading priests, observe the divine institutes and rites and do not neglect the code of twelve months cycle. As the year revolves and the rains set, then scorched and heated, they come out and enjoy their freedom. 9

May the frogs bellowing like cows and the frogs bleating like goats, the frogs of speckled colour and the frogs green grant us riches. May the frogs, who give us hundreds of cows, bless us with long lives in this fertilizing season of rains, which impregnates thousands of plants. 10

O Lord of resplendence and love-divine, may you cause affliction to and destroy the wicked. It is worthy of showerers (of benefits) to cast down those who delight in darkness. Please drive away of all of them who are stupid ; and also consume, slay, turn out and exterminate them once for all who are cannibals. 1

O Lord of resplendence and love-divine, treat him mercilessly who is destructive and indulges in undesirable activities. Consume him with your wrath : let him perish thereby like a libation in fire. Never hesitate to show hatred towards one who hates people of divine learning, who is a cannibal, the hideous, the villain. 2

O Lord of resplendence and love-divine, please treat the malevolents with severity, and plunge them in a dingy dark dungeon and see that none of them again comes out of it. May your wrathful courage gain triumphs over their wickedness. 3

O Lord of resplendence and love-divine, please hurl your crushing thunderbolt towards the wicked forces from heaven, as well as from earth. Forge out of the mountains the consuming thunderbolt and order to burn to death the ever-increasing demonic race. 4

इन्द्रासोमा चतुर्यनं द्विस्त्वयैभिर्नृतेभिर्भुवनं समहन्मभिः ।
 तत्पुर्वधेभिरजरेभिरग्निष्णो नि पशानि विध्यतं यन्तु नित्यरम् ॥५॥
 इन्द्रासोमा परिं वा मृतु विश्वत इयं मृतिः कृष्याश्चैव वृजिना ।
 मां वां होत्रां परिहिनेभि मेघयेमा ब्रह्माणि नृपतीं विजिन्वतम् ॥६॥
 प्रति स्मरेथां तुजयन्निरेवैहृतं द्रुहो रुक्षसो मङ्गुरावतः ।
 इन्द्रासोमा दुष्कृते मा सुगं भुयो नः कृदा विदमिदासतिं द्रुहा ॥७॥

Indrāsomā vartāya-
 tam divās páry agnitaptébbhir yuvám ásmahanmabbih | tá-
 purvadhebbhir ajarebbhir atrīno ní pársāne vidhyatam yāntu
 nisvarām || 5 ||

indrāsomā pári vām bhūtu viśvāta iyám matfḥ kakshyá-
 sveva vājina | yām vām hótrām parihinómi medbháyemā
 bráhmāṇi nṛipátiva jīnvatam || 6 || prāti smarethām tujá-
 yadbhir évair hatāṇi druhó raksháso bhaṅgurávataḥ | in-
 drāsomā duṣkṛíte mā sugám bhūd yó naḥ kadá cid abhi-
 dāsati druhá || 7 ||

यो मा पाकेन मनसा चरन्तमभिचो अचनेभिर्वचोभिः ।
 आप इव काशिना संश्रुमीता अस्तस्त्वास्त इन्द्र वक्ता ॥८॥
 ये पाकशंसं विहरन्त पर्वेयं वा भद्रं दुषयन्ति स्वधाभिः ।
 अहये वा तान्प्रददातु सोमा आ वा दधानु निरुतेरुपत्यं ॥९॥
 यो नो रसं दिप्सति पित्वो अग्नि यो अश्वानां यो गवां पस्तनूनाम् ।
 रिपुः स्तेनः स्तौयकृद्भमेतु नि प हीयतां तन्याइ तनां च ॥१०॥

yó mā pákena mánasā cārantam abhi-
 cāshte áṇṛitebbhir vácobbih | ápa iva kāśinā sámgribhítā
 ásaṇṇ astv áсата indra vaktá || 8 || yé pákaṣaṇeśām vihá-
 ranta évair yé vā bhadráṁ dūśháyanti svadhábbih | ábaye
 vā tān pradádātu sóma á vā dadhātu níṛṛiter upásthe || 9 ||
 yó no rásam dípsati pítvó agne yó áśvānām yó gávām
 yás tanúnām | ripú stená steyakṛíd dabhṛám etu ní shá
 hiyatām tanvā tánā ca || 10 ||

O Lord of resplendence and love-divine, please scatter your deadly weapons from heaven from all-sides, pierce the sides of the enemies with fiery scorching thunderbolts, so that, they die out without uttering a syllable. 5

O Lord of resplendence and love-divine, may this hymn invest you, who are mighty on every side as the girth encompassing two steeds. I am offering this hymn to both of you with sincerity and integrity. May this homage of mine be accepted and animated by both of you, as if, you are two kings. 6

O Lord of resplendence and love-divine, may both of you come without delay, as if, riding on rapid horses, and slay these evil beings and destroy the treacherous forces. Let there be no comfort or rest to the malignant who harasses us with his wickedness. 7

How dares he to malign me with false charges when I am of pure heart? O Lord of resplendence, may such a person, who indulges in falsehood, cease to exist, like water, which slips down from the hollow of the palm. 8

May Lord of love-divine surrender him to a serpent or throw him into the lap of death, who falsely accuses me or persecutes me, whilst I always adhere to truth. May this be also the fate of them, who, with jealousy, vilify everything that is good in me. 9

O adorable Lord, he, who tries to pollute the essence of food or injure our horses, our cattle and our bodies even, may such an adversary, the thief, the robber, sink to destruction,—not only he himself, but also his progeny. 10

१३१ पुरः सो अस्तु तन्वाद् तना च तिस्रः पृथिवीर्यो अस्तु विश्वाः ।
 प्रति शृण्वत यज्ञो अस्व देवा यो नो दिवा दिप्सति यश्च नक्तम् ॥११॥
 सुविज्ञानं चिकितुषे जनाय सचासन् वचसी पस्पृधाते ।
 तयोर्यत्सत्यं यन्तरजीयस्तदित्सोमोऽवति हन्त्यास्तम् ॥१२॥
 न वा उ सोमो वृजिनं हिनोति न ध्रियं मिथुया धारयन्तम् ।
 हन्ति रक्षे हन्त्यासददन्तमुभाकिन्द्रस्य प्रसितौ शयाते ॥१३॥

paráh so astu tanvā tánā ca tisrah prithivír adho astu
 víavāh | prāti śushyatu yāṣo aśya devā yó no dívā dípsati
 yāṣ ca náktam || 11 || suvijñānam cikītúshe jánāya sác cā-
 sac ca vácasī pasprīdhāte | tāyor yāt satyām yatarād ṛjīyas
 tād it sómo 'vati hānty āsat || 12 || ná vā u sómo vṛjinām
 hinoti ná kṣatṛīyam mithuyā dhārayantam | hānti rákṣho
 hānty āsad vādantam ubhāv índrasya prasítau śayāte || 13 ||

यदि वाहमनृतदेव आसु मोघं वा देवा अप्युह्ये अग्नि ।
 किमस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते निरुधं सचन्ताम् ॥१४॥
 अग्रं मुरीय यदि यातुधानो अस्मि यदि वायुस्तप पुरुषस्य ।
 अथा स धीरेर्वृशमिवि यूया यो मा मोघं यातुधानेत्याह ॥१५॥

१४१ यो मायातु यातुधानेत्याह यो वा रक्षाः शुषिरसीत्याह ।
 इन्द्रस्तं हन्तु महता वधेन विधत्सु जन्तोरधमस्यदीष्ट ॥१६॥

yádi vāhām ānṛitadeva āsa mógham vā devāṁ apyūhē
 agne | kīm asmābhyam jātavedo hṛṇīṣhe droghavācas te
 nirūthām sacantām || 14 || adyā muriya yádi yātudhāno
 āmi yádi vāyus tatāpa pūrushasya | ādhā sā vīraś dṛṣā-
 bhir ví yūyā yó mā mógham yātudhānéty āha || 15 || १ ||

yó māyātum yātudhānéty āha yó vā rakṣhāḥ śúcir
 asmīty āha | índras tām hantu mahatā vadbēna víṛasya
 jantór adhamās padīṣṭa || 16 ||

May he be deprived of his bodily existence, as well as his posterity. May he be thrown out from all the three worlds and may his fair glory be blighted, who thinks of our destruction during the day or at night. 11

A prudent person easily discriminates between truth and falsehood, since the two words are mutually at variance. Of these two, the love-divine, cherishes truth and virtue. He, verily, destroys the falsehood. 12

Love-divine encourages not the wicked, nor he instigates such a man of strength even, who deals in falsehood. He, verily, destroys the fiend and wicked and also the one who speaks untruth. All such persons lie entangled in the chain of Lord of resplendence. 13

O adorable Lord, when did I worship the deities of falsehood or when did I think adversely about Nature's bounties? O Lord, the knower of all that is born, why are you angry with us? May destruction fall upon them who lie against you. 14

In case I have harrassed any one in this life, or if I have behaved like a demon, may death come to me this day. May he, verily, lose all his ten children and may he die also who with his false tongue has called me a fiend coming in disguise. 15

May the Lord of resplendence annihilate him with His dreadful weapon, who addresses me as a fiend appearing in disguise which I am not and may He slay such a demon who says to himself 'I am pure'. May he, the most wretched amongst all beings perish. 16

प्र या जिगाति खर्गलेव नक्तमप द्रुहा तन्वं गूहमाना ।
 वृषो अनन्तो अत्र सा पदीष्ट आवाणो मन्तु रक्षस उपन्दैः ॥१७॥
 वि तिष्ठच्च मरुतो विक्ष्विच्छत गृभायत रक्षसः सं पिनष्टन ।
 वयो ये मूत्वी पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अधरे ॥१८॥
 प्र वर्तय दिवो अस्मानमिन्द्र सोमशितं मघवन्त्सं शिश्राधि ।
 आकादपाक्तादधरादुदक्तावुभि जहि रक्षसः पर्वतेन ॥१९॥

prā yā jīgāti khargāleva
 nāktum āpa druhā tanvām gūhamānā | vavrām anantām āva
 sām padīṣṭa grāvāṇo ghnantu rakshāsa upabdhāḥ || 17 || vi
 tiṣṭhādhvam maruto vikṣhv iehāta gribhāyāta rakshāsah
 sām pinashtana | vāyo yé bhūtvī patāyanti naktābhīr yé vā
 rīpo dadhiré devé adhvaré || 18 || prā vartaya divo āsmā-
 nam indra sómaṣitam maghavan sām śiṣādhi | prāktād
 āpāktād adharād ūdaktād abbi jahi rakshāsah pārvatena
 || 19 ||

एत उ ते पतयन्ति श्वयात्सु इन्द्रं दिप्सन्ति विप्सवोऽद्यान्म ।
 शिश्रिंति शुक्रः पिशुनिभ्यो वधे नूनं सृजदुशर्णि यातुमद्रपः ॥२०॥

इन्द्रो यातुनामभवत्पराशुरो हविर्मथीनामन्मृदु विवासता ।
 अमीदु शुक्रः परशुर्यया वनं पात्रेव मिन्दन्त्सत एति रक्षतः ॥२१॥

etā u tyé patayanti śvāyātava indram dipsanti dip-
 savó 'dābhyam | śiṣṭe śakráḥ pīṣuncbhyo vadhām nūnām
 srijad aśānim yātumādbhyah || 20 || • ||

indro yātūnām abhavat parāśaró havirmāthīnām abhy
 āvīvāsataḥ | abbīd u śakráḥ paraśūr yātnā vānam: pātreva
 bhindān satā eti rakshāsah || 21 ||

May she too, who wanders like owl during the darkness of night, hiding her body in concealment of person, fall head-long down into endless caverns. May the strong implements with their loud shrill destroy such female demons. 17

O vital winds, may you carefully conduct out a search amongst people ; take them into custody and grind the demons to powder, who having transformed themselves to birds fly all over during the darkness and then proceed to sully and pollute the sacred worship. 18

O Lord of resplendence, hurl down from the celestial place your adamantine bolts. O Lord of bounties, may you sharpen the weapon and make its edge further tempered in the herbal chemicals (poisons), and smite the demons down with your rocky implements from forward, from behind, from above and from below. 19

These demons march ahead accompanied by dogs ; they try to assail indomitable Lord of resplendence with a desire to annul His influence. For such miscreants, the omnipotent Lord whets His thunderbolt. Now let Him cast His bolt upon the fiends, appearing in disguise. 20

Whensoever the evil fiends proceed to obstruct the sacred rites of the invoker, the Lord of resplendence always comes to destroy them. The omnipotent Lord advances and crushes down the assailing demons, as an axe cuts down the forest timber, and smashes them like an earthen vessel. 21

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
 सुपर्णयातुमुत गृध्रयातुं इषदेव प्र सृणु रक्षं इन्द्र ॥२२॥
 मा नो रक्षो अमिनेष्यातुमावन्तुमपोच्छतु मिथुना या किमीदिना ।
 पृथिवी नः पार्थिवात्यात्वंहंसोऽन्तरिक्षं दिव्यास्यात्त्वस्मान् ॥२३॥

ulūkayātum śuśulūkayā-
 tum jahí śváyātum utá kókayātum | suparṇáyātum utá
 grīdhrayātum dṛishádeva prá mṛiṇa rāksha indra || 22 || mā
 nō raksho abhi naḥ yatumāvatām āpochatu mithunā yā ki-
 mīdīnā | pṛithivī naḥ pāṛthivāt pātv āhvaso 'ntāriksham div-
 yāt pātv asmān || 23 ||

इन्द्र जहि पुमांसं यातुधानमुत स्त्रियं मायया शाश्वदानाम् ।
 विभीवांसो मूर्धेवा ऋदन्तु मा ते द्युन्त्युर्यमुचरन्तम् ॥२४॥
 प्रातः चक्षु वि चक्षेन्द्रश्च सोम जाग्रतम् ।
 रक्षोभ्यो वधमस्यतमशनिं यातुमद्रथः ॥२५॥

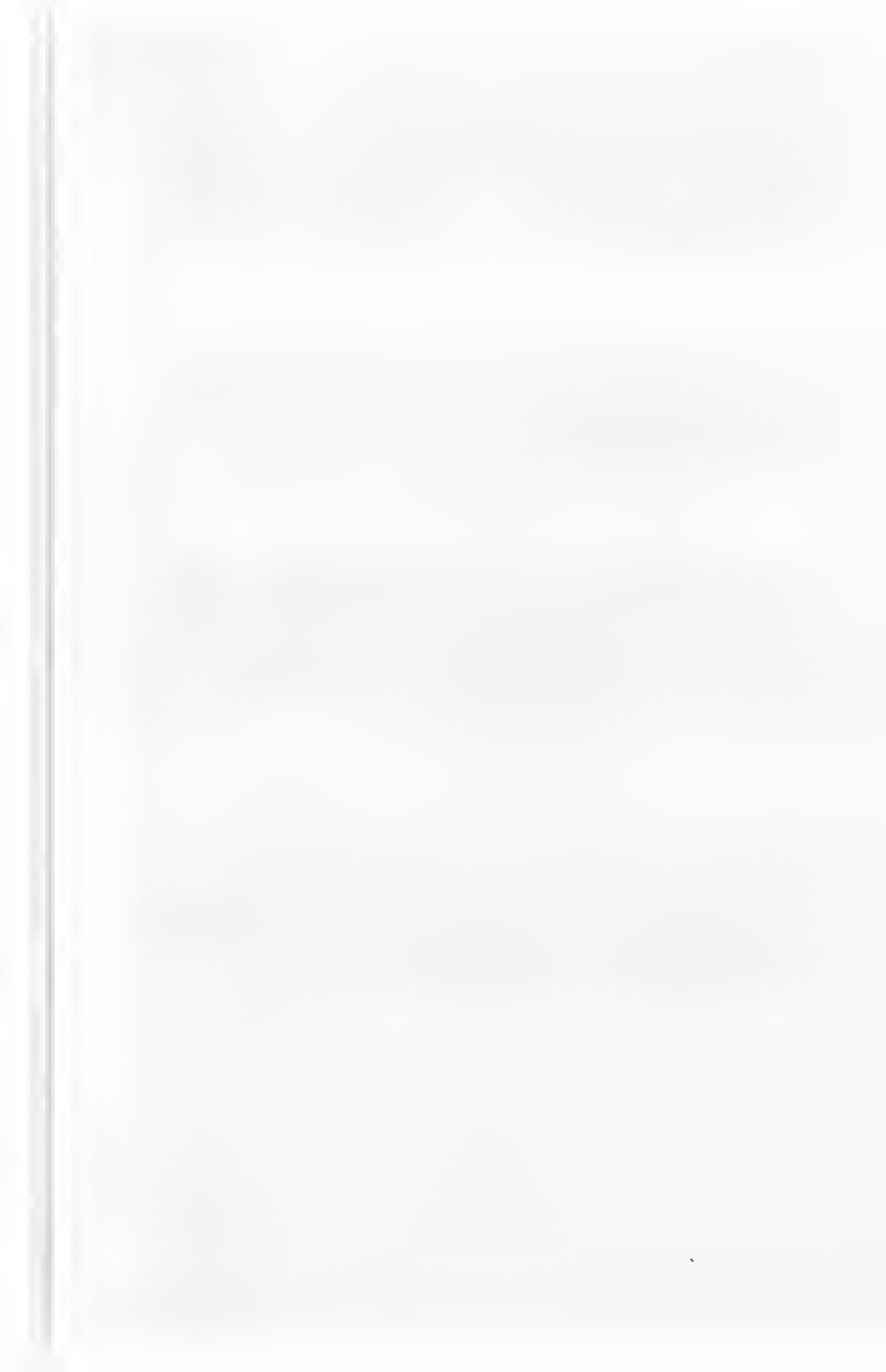
indra jahí púmānsam yātudhānam
 utá striyam māyáyā śāśadānām | vígrivāso mūradevā ri-
 dantu mā té dṛiṣan sūryam uccárantam || 24 || prāti ca-
 kshva ví cakshvéndraṣ ca soma jāgrītam | rākshobhyo va-
 dhām asyatam aśāniṃ yātumádbhyaḥ || 25 || • ||

Destroy the evil being, whether he comes in the fiendish garb of an owl, or of an owlet, or of a dog, or of a duck, or of a falon, or of a vulture. O Lord of resplendence, slay such a demonic person by the stroke of your stones. 22

May not the wicked fiends harm us. Let the dawn drive off the couples of timid ones. May the earth protect us from the terrestrial wickedness and may the firmament protect from the celestial one. 23

O Lord of resplendence, may you slay the fiend appearing in disguise whether he belongs to the class of man or woman, playing mischief by her deceptions. May those fools who murder by chopping necks perish and see no more of the sun when he arises. 24

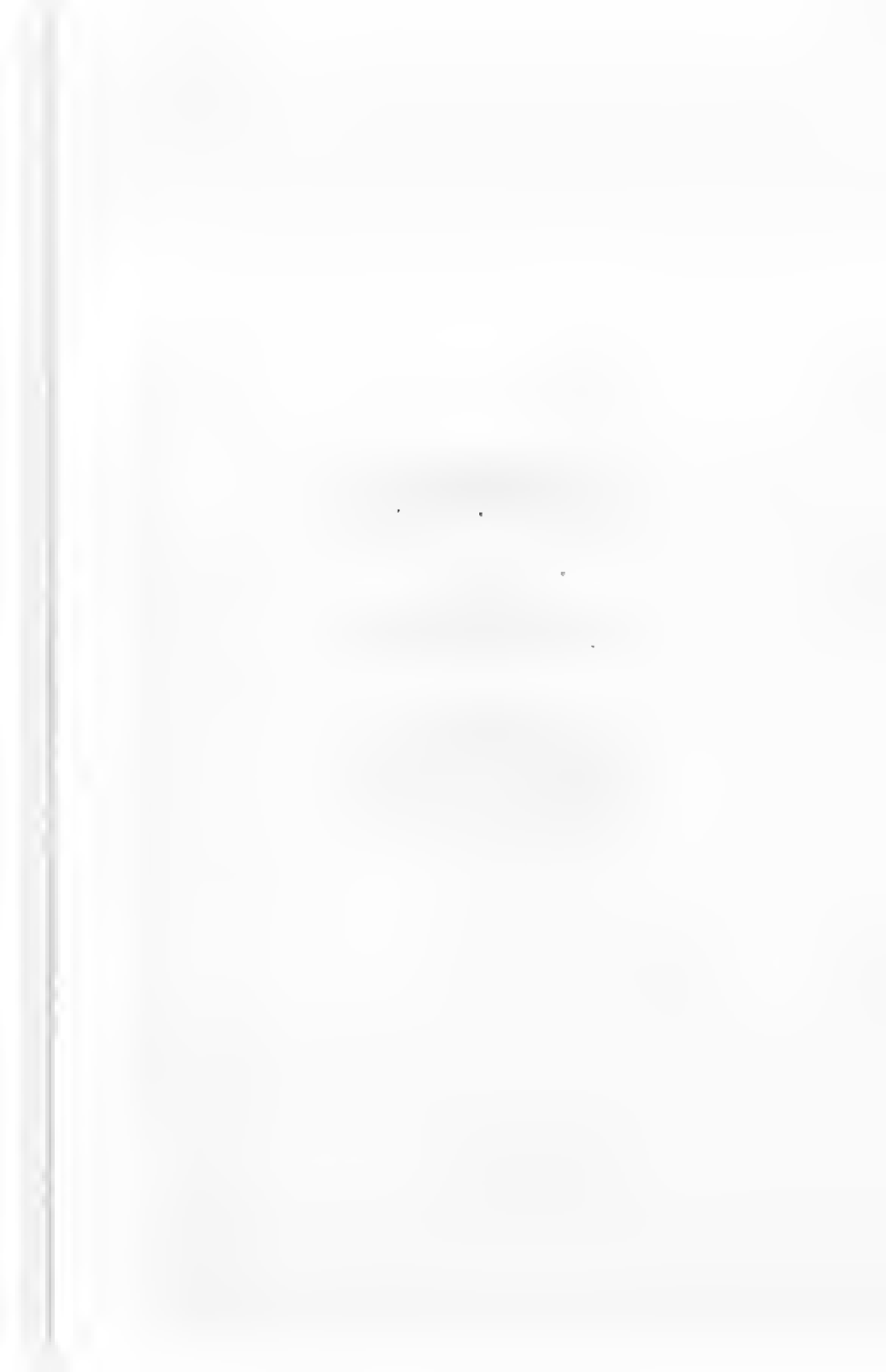
O love-divine, may you and the Lord of resplendence severally watch, keep a vigil all around and cast forth your weapons at the malignant demonic person and smite all of them with bolt who attack in disguise. 25



NOTES

Book 7
Hymns 1-104

सप्तम मण्डलम्
सूक्तानि १-१०४



NOTES OF BOOK NO. 7

Hymn-1

For verse I, See Nir. V. 10.

Vasistha is the Rsi or seer of all the hymns of Book VII of the Rgveda. The word *vasistha* (वसिष्ठ) for the first time occurs in Book I (वसिष्ठम्—I.112.9); then again in Book II (वसिष्ठः—II.9.1). Most of the references of this word are from Book VII and a few ones from Book X. The word is used in singular and plural forms both. As vocative, the singular form, वसिष्ठ, is used at VII.23.1; 33.10; 11; 88.1; 96.1 and, the plural form, वसिष्ठः, at VII.33.3; 4; 8. The word further occurs as follows :

वसिष्ठ (non-vocative), *vasistha*, VII.1.8

वसिष्ठः, *vasisthah*, II.9.1; VII.9.6; 18.4; 21; 22.3; 26.5; 33.6; 12; 14; 42.6; 59.3; 73.3; 95.6; X.65.15; 66.15; 95.17; 150.5; 181.1.

वसिष्ठम्, *vasistham*, I.112.9; VII.13.13; 70.6; 86.5

वसिष्ठवत्, *vasisthavat*, VII.88.4; 96.3

वसिष्ठस्य, *vasisthasya*, VII.33.5

वसिष्ठः, *vasisthah*, VII.7.7; 8.7; 12.3; 33.1; 7; 9; 37.4; 76.6; 77.6; 80.1; 90.7; 91.7; X.15.8; 122.8

वसिष्ठान्, *vasisthan*, VII.33.2

वसिष्ठसः, *vasisthasah*, VII.23.6; X.66.14

वसिष्ठैः, *vasisthai*, VII.39.7; 40.7; 76.9

The etymology of the word *vasistha* has not been given by Yaska in his Nirukta, Dayananda derives this word as follows: (i) प्रतिशयेन वसो—the superlative of *vasu*, the dweller or abode—VII.1.8; (ii) प्रतिशयेन धनद्वयः—exceedingly rich or opulent—VII.9.6; (iii) प्रतिशयेन वसुः—excessive

wealth, VII.18.4; (iv) लतिगवेन विद्यान् वृत्तयात्.—exceedingly abiding in learning, VII.26.5; (v) प्रतिगवेन वसुमाद्, exceedingly possessing wealth, VII.33.12.

1. *Didhitibhñ*, by the attrition process (दी दितोभिः प्रदीपिकादि. क्रियाभिः—*Daya.*); with the fingers (दीहितयोऽङ्गुल्यो भवन्ति । दीयन्ते कर्मसु । *Nir.*V.10).

From two sticks, men with fingers, have produced fire by attrition by the motion of their hands; a fire glorious, seen at a distance, lord of the house and active.

Aranyoh; from two sticks (अरण्यो प्रत्युत एन सन्निः । समरणाज्जायत इति वा—*Nir.*V.10)

Hastacyuti : by the motion of their hands; by the circular movement of their hands (हस्तच्युती हस्तप्रच्युरया—*Nir.*V.10; हस्तयोः प्रच्युत्या घ्रायण-क्रिया—*Daya.*).

Atharyam, always active, constantly and continuously accessible (अथयम् अतत्पन्तम् V.10; अथयम् आगम्यतनयन्तं वा—*Sayana*; the one who desires to perform *yajna*, an act of non-violence (अहिंसां वागमयानम्—*Daya.*).

3. *Surmya*—*Surmi* is a hole, a statue, an art (सूर्या सत्तित्रया सूर्या कलया वा—*Daya.*); by the flame (ज्वालया—*Sayana*); by the fuel-stick, the kindled wood (सूरि सन्निताष्ट),

Mahidhara; an iron stake or red-hot post; figuratively, flame. *Yv.* XVII. 76.

6. *Yuvatth*, young damsel; perhaps referring to ladle in the fire-ritual (युवति. सन्निता कल्पयुक्ता, associated always with fire—*Sayana*; प्राप्तयोचना कया—*Daya.*).

Ghr̥taci—night (घृताचीति रात्रिनाम्—*Nigh.* 1.7); melted butter (घृताची घृतमभ्यतीति घृताची जुहू—*Sayana*). Also see I.167.3; III 6.1; 30 7, IV.6.3; V.28.1; 43.11; VI.63.4.

7. *Jaratham*, the harsh-voiced, threatening (जहृथं परमशब्दकारिणं राक्षसं, घृणातेरुयन् प्रत्यये सति जहृथ शब्द निष्पत्तिः—*Sayana*); also a hymn; it is derived

from \sqrt{gr} , \sqrt{v} , to invoke. (अरुणं गरुणं वृणातिः—अरुणं हव्यक्षि रात्रे पुरन्धि, (VII, 9.6) addressing the hymn, sacrifice to the wise one for wealth. Nir. VI. 17. वृणाति अरुणं कर्मणा Nigh. III. 14).

Jarutham also means old or aged dry wood· old famished things; worn-out things; (अरुणं जरायत्वा प्राप्तं जीर्णं काण्डम्—*Daya*.).

Catayasva, drive away, destroy completely (चातयस्व नाशं प्रापय—*Daya*. प्रनश्येन नाशय—*Sayana*); चततिः denotes an action, च चितिशिबर्ग, Nigh. II.4; See चिरिन्विष्टस्य सत्यमिहस्तेगिष्ट्या चातयामसि X 155.1; the verb चातय means to destroy; frighten, चातयतिर्नाशने Nir. VI.30 We frighten thee away with those heroes (lit. beings) of the cloud.

8. Anikam, to the army (मनीषं सैन्यं—*Daya*.), glory or lustre (सैन्यं—*Sayana*).

Vasistha, O the best one, O the eminent; see also verse 9. (वसिष्ठ येऽहं—*Sayana*, वसिष्ठेन वसिष्ठ—*Daya*.), used as an attribute of *Agni*,—not a proper name.

10. Vṛtra-hatyesu, in the battles (वृत्रहृत्ष्वेव संग्रामेषु—*Sayana*; *Daya*) (See also Vṛtra-hanam, I.59.6; Vṛtra-turjā, Nigh. II. 17 as a synonym of battle; (संग्राम—वृत्रहृत्ष्वेव). For Vṛtra-hatyesu, वृत्रहृत्ष्वेव, see I 53. 6; VII. I 10; 19.3; 32.15, X.65.2), see also वृत्रहृत्ष्वेव—V.29.7; VI.18.9; वृत्रहृत्ष्वेव—1.52.4; 109.5; IV.19.1; 24.2; VI.23.2; 25.1; 8; 36.2. 47 2; VII.19. 10, वृत्रहृत्ष्वेव VIII. 24.2.

11. Sune, in the rapid-moving army (सूः सयः करणं विचरते वरिमैस्तद्विग्नं सैन्ये। सू इतिविप्रनाम—Nigh. II.15; सू=सामु—instantaneous, quick, speedy - विप्रनाम. नत्साम्यामादित्वाग्मत्त्वर्वायो नः प्रत्ययः—*Daya*.; in the empty house, deserted by sons and relations (पुत्रे भग्न्ये पुत्रादिरहिते गृहे—*Sayana*).

Asesasah, one without children (अस्येपयः अपुत्राः। तेवम=मेव=अस्यपयनाम,—Nigh. II. 2, *Sayana*): complete or whole in itself (अस्येपय. निःशेषाः—*Daya*.).

Durya, O the resider in the house (दुर्यं गृहेषु वर्तमान—*Daya*.); an epithet for *Agni*, since established in homes for the benefit of homes (दुर्यं गृहेष्वोहित हे घन्ते—*Sayana*); see also दुर्यं—I.154.14; II.38.5; दुर्यं—VIII.74.1; दुर्यान् I.91.19, X 40.12, and दुर्यान् IV.1 9; 18; 2.12, VII. 1.11.

14. *Vilupanih*, the one having hands as their strength (वीलुपाणिः वीलु-
बन्तं पाणयो यस्य सः—*Daya*.; the one with strong hands (वीलुपाणिः दृढहस्तः—
Sayana); see Nigh. II.9; वीलु=व्योत्तम=वलनाम.

Aksara, waters (अक्षरा उदकानि । अक्षराकारादेशः अक्षरात्युदकनाम—Nigh.I.12—
Daya.); by the imperishable praise (अक्षरा अक्षरेण अक्षरहितेन स्तोत्रेण—*Sayana*).

17. *Ubhay vahatu*, the two employing means. i.e. prayer and
praise (उभौ बहत् बहनहेत् स्तौत्रं शरत् च—*Sayana*.); the two means, the
householder and priest (उभौ यजमानपुरोहिती बहत् प्रापको—*Daya*.).

20. *Ubhayasah*, the two chanters of praises and *sastra* or
priests and employer (उभयासः स्तोत्रिणः शस्त्रिणश्च, यथवा स्तुवन्तो यजमानाश्च—
Sayana); the educated and non-educated (विद्वांसोऽविद्वांसश्च—*Daya*.).

ksata, munificence (रातो क्षते—*Daya*.).

22. भ्रूमात्=भ्रान्तेः, even in error (यत् वर्णव्यत्ययेन रस्य स्थाने ऋकारो वा-
च्यन्दसोति सम्प्रसारणं वा—*Daya*.; भ्रूमाच्चित् भ्रमादपि, यत् सम्प्रसारणं छन्दसम् । प्रमादा-
दपीत्यर्थः—*Sayana*).

Nasanta, may not come to us; fall upon us (नशदिति व्याप्तिकर्मा, Nigh,
II.18; *Daya*.; *Sayana*).

23. *Yam surih arthi prechamanah eti*, to whom the divine
solicitant inquiring applies (*Wilson*); the inquirer is supposed to ask,
either where is the liberal giver of the wealth for which he prays, or
who is that Agni to whom the petition is to be addressed.

24. वह्=वह (यत् दृढशक्तस्तिष्ठ इति दीर्घः—*Panini*, VI.3.134).

25. *Ubhayasah*, the two, donor and acceptor (उभयासः दातृग्रहीतारः—
Daya.; priest and employer: see VII.1.20.

Hymn-2

For verse 2; see Nir. VIII. 7.

This *Apri* hymn may be compared with the similar other *Apri*
hymns: II.3; X.70 and X.110; also the *Apri* hymn of the Atharva-
veda, V. 12.

1. Samidham, the wood or wood-sticks for the fire-ritual (समिधं काण्डविशेषं—*Daya*.); Kindled=*samiddham* : here as usual, it implies one of the *Apris* or forms of fire, although used as an epithet (आप्रमग्दोक्तत्वादित् तनूनपाद् रहितम् । समिद्धाया अग्निविशेषाः प्रत्युचं देवता उच्यतः—*Sayana*).

2. Ubhayani havya, both kinds of oblations of ghr̥ta (clarified butter) and libations of medicinal herbs like *Soma* etc. (उभयानि सोमिकानि च हविः संस्थावोनि च हव्या हव्यानि—*Sayana*); the feeds useful for the health of body and mind both (मरीरारम्भपुष्टिकराणि हव्यानि—*Daya*).

For the verse, see Nir. VIII. 7. Of these, the gods, who are skilful, pure, meditative, and who enjoy both kinds of oblations, we will praise the greatness of the adorable *Narasamsa* with sacrifices. Both kinds of oblations are *Soma* and others, or the mystical and supplementary ones (ये सुकर्माणिः शुचयोधियं धारयितारः स्वदयन्तु देवा उभयानि हवीदि । सोमं चैतराणि चेति वा चावापिकानि चेति वा—Nir. VIII. 7).

Narasamsah, “it (नरासंतः) is sacrifice”, says Katthakya; “seated men (narah, नराः) praise (√शंस्) gods in sacrifice”. “It is Agni”, says Sakapuni, he is to be praised by me.”(नराशंसो यज्ञ इति कात्थक्यः । नराभस्मिन्नासीनाः शंसन्ति । अग्निरिति आकपूणिः । परेः प्रभस्वो भवति । तस्यैषा भवति—Nir. VIII. 6).

For *narasamsah*, नराशंसः, see I.142.3; II.3.2; 38.10; III.29.11; V.5.2; X. 70.2; 92.11; 182.2. Also *narasamsam*, नराशंसम्, I.13.3; 18.9, 106.4; IX.86.42; X.64.3, and *narasamsasya*, नराशंसस्य, VII.2.2.

3. The *Apri* hymn (आप्री सूक्त) refers to the following group of elevens (usually, the names of fire or *agni*) :

(i) samiddhah, समिद्धः; (ii) tanunapat, तनूनपात् or *narasamsah*, नराशंसः; (iii) idah, इक्ष्म; (iv) barhih, बर्हिः; (v) devirdvarah, देवीर्द्वारः; (vi) usasa-nakta, उषासानक्ता(vii)devyau-hotarau-pracetasau, देव्यौ होतारौ प्रचेतसौ;(viii)tisro devyah, Sarasvati, Ila and Bharati, तिस्रो देव्याः सरस्वती, इक्ष्मा, भारती (ix) tvasta, त्वष्टा, (x) vanaspati, वनस्पति (xi) Svahakrtis, स्वाहाकृतयः See the *Apri Sūkta* II.3: VII.2; X.70 and X.110. In the present hymn *tanunapat* is eliminated (आप्रमग्दोक्तत्वादित् तनूनपाद्रहितम्—*Sayana*).

The Nirukta has the following description of the *Apri* deities : From what root is *Apri* (आप्री) derived ? From the root √आप्, to obtain (आप्नोते); or from √प्री, to please (प्रीणतेव). There is also a *Brahmana*

passage. (आग्नीधराग्नीधरां), one pleases them with Agni hymns (Ait. Br. II. 4, Kaus Br. X.3.2, also Tait Br., II.2.8.6 for आग्नीधराप्नुवन् ।

(i) Of these *idhma* or fuel comes foremost. *Idhma* is so called from being kindled (तन्/वृष्य) — इध्मः, तन्निजमात्. For this, see नमिडो वृष्य X.110.1; Nir. VIII.4.

(ii) (a) Then comes *tanunapat*, तन्नपात्, which means one's own son (It is clarified butter, according to Katthakya, (तन्नपात्-आज्यमिति कात्ययनः). The word *napat* (नपात्) is a synonym of offspring, which does not immediately succeed a person (i.e. a grandson). It is very much propagated downwards. In this case, the cow is called *tanu*, because delicious things are prepared (*tatah*) from her. Milk is produced from the cow, and the clarified butter is produced from milk (and hence butter is the grandson of the cow); नपात्तिलनन्तरायाः प्रजला नामधेयम् । निधत्तमा भवति । शीरस्तान्द्रव्यते । तता प्रत्या गोयाः । तस्याः पयो जायते । पयस आज्यं जायते— Nir. VIII.5.

Tanunapat is Agni according to Sakapuni, waters are here called *tanu*, because they are spread in the atmosphere. Herbs and trees are produced from waters and this fire is produced from herbs and trees : अग्निरिति शाकपूणिः । वापोऽत्र तन्व उच्यते । तता प्रतरिधे । ताम्य मोषधिवनस्पतयो जायन्ते । मोषधि वनस्पतिभ्य एव जायते । तस्यां वा भवति । See तन्नूपात्पयः—X.110.2; Nir. VIII.5.

(b) *Narasamsa* is sacrifice, according to Katthakya; seated men (नराः) praise (✓वृत्) gods in sacrifice; नराग्रंता यत्र इति कात्ययनः । नरा अस्मिन्नासीनाः शंसन्ति. But *narasamsa* is fire according to Sakapuni; "he is to be praised by men; अग्निरिति शाकपूणिः । नरैः प्रशंस्यो भवति । See नराग्रंस्तु महिमानं—X.110.3;—Nir. VII.6. (iii) *Ilah* or *Idah* (ईला.) is derived from ✓ईह, meaning to praise or from इध्, to kindle : ईलईहः स्तुति क्रमणः, इध्वतेर्वा । See आबुद्गमान ईदयो—X. 110.3; Nir. VIII.7. (iv) *Barhth* (grass) is so called from growing rapidly; बहिः परिवर्धमात्; see प्राचीनं बहिः—X.110.4. (The grass in the eastern direction is strewn at the day break),—Nir. VIII.8.

(v) *Devir-dvarah*, देवीदरिः—Here दारः (dvarah), door, is derived from ✓वृ, to press forward, or from वृ, to move, or from the causal of वृ, to exclude : दारो जवतेर्वा, द्रवतेर्वा, वारयतेर्वा; see व्यबस्वती०—X.110.5 for the word देवीदरिः—Nir. VIII.9 (vi) *Usasa-nakta*, उषासानक्ता = days and nights = अक्षतोक्षसः—VII.39.2 Nir. V.28; *Usa* or dawn, is so called because it shines (✓vas, ✓वस); it is the time subsequent to night (उषाः कल्पात् । उच्छतीति सत्याः । रात्रेरपरः कालः see रात्र्युपसंयोगनिर्देशः (I.113.1)—Nir. II.18).

The word *nakta* is a synonym of night, it anoints beings with dew or else it is called night, because its colour is indistinct: (नक्षत्रे र पिताम । नक्षत्रं भूतान्यवकाशेन । यदि वा नक्षत्रमवकाशवर्णा । See, वा सु । यन्ते उपार्के उपरतवरा—X.110.6, Nir. VIII. 10).

(vii) *Daivya-hotara*, दैव्या होतारः=daivya-hotarau; it means the two divine sacrificers, this, the terrest. ag, and that, the atmospheric Agni (दैव्या होतारा दैव्यो होतारी एव जग्जिह्वो य मज्जम । दैव्या । अग्नौ मज्जतो—X.110.7; Nir. VIII.11).

(viii) *Tisro devib*, तिस्रोदेवी, means the three goddesses, Bharati, a and Sarasvatī; तिस्रोदेवीर्बहि —X.110.8; Nir. VIII.12. The Sun is called *Bharata*, भरत, and hence its light is called *bharan*, भारती ।

(ix) *Tvāstr*, त्वष्ट, it is so called because it pervades *dvārakā* (according to etymologists); it may be derived from *√* त्वि, meaning to shine, or from त्वष्ट, meaning to do (पष्टा तूष्णमदनु इति मेघनाथः । त्विष्येति स्वाद्योस्तिकर्मणः । त्वष्टतेषां स्वात् । करोति कर्मणा । See त्वष्टारमिह पति विद्वान्—X.110.9, Nir. VIII.13).

(x) *Vanaspatih*, वनस्पतिः ; he is so called “the lord of forests”, because he is the protector or benefactor of forests.

Vanam, वन=forest, is derived from *√* वन्, to win (वनस्व इत्येनमाह । एष हि वनात् वाता वा पालयित वा । वन वनोते—Nir. VIII. 3; see मेघनु वेतो II.37.3. Now, who is the lord of forests or herbs ? It is the sacrificial post, यूप *yupa*, says Katthakya; but “it is Agni” says Sakapuni (तस्को वनस्पतिः । यूप इति कारवचनः । अग्निरिति वाक्यमूनिः—Nir. VIII. 17; see अञ्जलिं स्वाध्वरे देवयन्तो वनस्पते—III.8.1

(xi) *Svabakrti*, स्वाहाकृति or consecrations by saying “hail”; they are so called because the word “*Svaha*, स्वाहा, is uttered in them; or speech herself said, “Well, ho !” or one addresses himself, or one offers oblation consecrated with *Svaha* (“hail !”) (स्वाहाकृतयः । स्वाह्येतस्तु भाहेति वा । स्वा वागहेति वा । स्व प्राहेति वा । स्वाहुतं हविर्बुहोतीति वा ; See स्वाहाकृतं हविर्दन्तु देवाः—X. 110.11.

For *Apri* hymn, see also Av. V.12, and Yv. XXIX. 25—36.

4. *Abhijau*, bending on knees; upon their knees (अभिज विदुषां सन्निधौ कृते अभिमुखे जानुनी धैस्ते—*Daya*.; अभिगत जानुकं—*Sayana*).

7. *Vipra yajnesu manusesu karu manye*—I am minded to adore you two sages, the ministrants at sacrifices of men (*Wilson*); I am minded to adore you two, men and women of intelligence, the specialists of arts and crafts at the good acts of public activity of men (विप्रा विप्रौ मेधाविनौ स्त्रीपुरुषौ यज्ञेषु सत्सु कर्मसु मानुषेषु मनुष्य सम्प्रविवृषुः फारु सित्तविद्याकुशलौ पुरुषाविनौ मन्ये—*Daya*.).

8. *Devāḥ Manusyebhīḥ*, with gods and men; *gods* are those excellent persons who abide by truth, and men are those who abide by untruth; (सत्यमेव देवा भनूतं मनुष्याः—S. Br. I.1.1.4; देवः सत्यवादिभिर्विदुर्दक्षिः; मनुष्येभिः भनूतवादिभिर्जनैः—*Daya*.).

10. *Vanaspate*, the protector or Lord of *vana*, herbs, forests, or rays, i.e. the sun, or an enlightened person (वनस्पते वनानां किरणानां पालक सूर्य इव विद्वान्—*Daya*.).

11. *Aditīḥ suputra svaha*, hail the Aditi, the mother of excellent sons with respects (प्रदितिः मता सुपुत्रा शोभना पुत्राश्रयाः सा स्वाहा सत्यप्रियया—*Daya*.).

Hymn-3

1. *Rtava*, the observer of truth (ऋतावा यज्ञवान् सत्यवान् वा—*Sayana*) ; the discriminator of truth or water (ऋतावा सत्यस्य जलस्य वा विभाजकः—*Daya*.).

2. *Yavase*, upon the forage; on the food or grass (यवसे पावे—*Daya*; *Sayana*) See also I.38.5; V.9.4; 53.16, VI.2.9; VII.3.2; 87.2; X.25.1; 99.8; 100.10; 115.2.

3. *पञ्छ* = पञ्च (पञ्चसंहितायामिति शेषः—*Pantli* VI.1.70).

4. *Pajah*, strength (पाजः बलं; Nigh, II.9); lustre (पाजः तेजः—*Sayana*).

7. *Satam purbhiḥ ayasibhiḥ*, hundred cities or fortifications of iron (सूभिः नगरैभिः प्रायसीभिः अयसः निर्मितभिः—*Daya*.).

1u. *Vatema*, may possess or be favoured with (वतेम सम्प्रजेम । भक्त वर्णव्यत्ययेन तस्यस्याने तः ; वतेम = वतेम—*Daya*.; सम्प्रजेमहि—*Sayana*).

Stotṛbhyo grāte, for the praiser; for the householder (स्तोत्रस्य ऋत्विगभ्यः गृणते स्तावकाय—*Daya*.; स्तोत्रस्यः उद्गातृभ्यः गृणते संघते—*Sayana*).

Hymn-4

For verses 7 and 8, see Nir. III.2 and III.3 respectively.

2. Sam yah vana yuvate, one who attacks the forests (*Wilson*; यः समिन्ः सुविदन् दीप्तदन्तः वना वनानि संयुक्ते प्रात्मना संयोजयति—*Sayana*; वना वनानि किरणानि सूर्ये इव युवते युनक्ति—*Daya.*).

Suci-dan, the bright-toothed (सुचिदन् दीप्तिदन्तः—*Sayana*; पवित्रदन्तः—*Daya.*).

4. Sahasyah, full of strength; mighty (सहस्रः प्रशस्तबलयुवत—*Daya.*, vocative). See also *sahasavan*, सहस्रवान् in verse 6 of this hymn.

7. The treasure of the stranger is indeed to be avoided; may we be masters of eternal wealth. (The child) begotten by another is no son; he is so far the fool only. O Agni, do not corrupt our paths.

Rekna, रेण, is a synonym of wealth; it is left by the deceased (√रिच्). May we be masters of eternal wealth of the parental property.

The word *Sesas*, सेषस्, is a synonym of offspring; this is what remains of the deceased. That is a child for the fool; i.e., insane only (परिहृतं हि नोपसर्ज्यम् । अरणस्य रेणः अरणोऽपार्थी भवति । रेण इति घन नाम । रिप्यते प्रयतः । 'नित्यस्य रायः पतयः स्याम' । पित्रस्यैव घनस्य । न शेषोऽने सत्यं जातमस्ति । शेष इत्यपत्यं नाम । रिप्यते प्रयतः । अचेतयमानस्य तत्प्रयत्नस्य भवति । मा नः पयो विद्दुष इति—Nir. III.2.)

Aranasya, of the one in which there is no conflict (अरणस्य अविशमानोऽरणः संशयो यस्मिंस्तस्य —*Daya.*); of the one not in debt (अरणस्य अश्रुणस्य —*Sayana*, who also quotes Nir. III. 2 and gives the alternative meaning).

8. "The stranger, however delightful, should not be adopted, begotten in another's womb; he should not be regarded (as one's own) even in thought. To his own abode, he certainly goes back. Let the new (hero) impetuous and irresistible, come to us." On this the Nirukta comments : The stranger should never be adopted, although he may be the most delightful man. The child begotten in another's womb should not be regarded as "this is my son", even in thought. Now he goes back to the same abode from whence he came. *Okah* (ओकः) is used as a synonym of abode or dwelling-place. Let the newly-born (hero),

impetuous, i.e. swift and overpowering his rivals, come to us, he alone is the real son (न हि परित्यागो वरण, सुसुप्राप्तोऽयम् । धर्मोदयो मत्तमपि न मत्तम्यः । ममाय [पुत्र] इति : प्रय स धीकः पुनरेव तदेति यत्त धामनी भवति । प्रोक्त इति विमान तादात्म्ये । एतु नो शायी वेदनवान् । ममिषह्मता न मत्तवान् । नमजान स मम पुत्र इति—Nir. III, 3).

Aranah, not a pleasing or delighting (धर परममाण —*Sa.* : a. *Daya.*)

The verses 7 and 3 prohibit the practice of adoption, and confine inheritance either to direct descent through a son, or to collateral descent through the son of a daughter:—Nir. III. 3; the verse is considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.—*Wilson.*

9. Vanasyatah, of those who beg (वन्सुयतः वाचमानन्—*Daya*); against the malignant (वन्सुयतः हिनकात्—*Sayana*).

10 This is the repetition of the verse VII.3 10, the last verse of the previous hymn.

Hymn-5

1. Amṛtaṇam, of immortals like the souls or the *Prakṛti*, the primordial matter (in the causal form) (ममृतानां नागरहितानां जीवानां प्रकृत्यादीनां वा—*Daya.*; of gods, देवानां—*Sayana*).

Vaiṣṇavarab, fire of the universal usage (वैष्णवरः विष्णवरहितोऽग्निः—*Sayana*, विश्वेषु नरेषु राजमानः —*Daya.*); the cosmic power.

2. Stiyānam, of waters (स्तियानां प्रपातं जलानाम्; स्तिया भावो भवन्ति स्त्याय-नादिति, *Stiyah* means waters, so called from being collected together Nir. VI.17; *Daya.*; *Sayana*).

3. Purave, for man (पुत्रवेमनुष्याय—*Daya.*; for the king, राज्ञे—*Sayana*). According to Wilson, the word occurs as an epithet of Sudas, one who fills or satisfies with offerings. See also पुरोयजिन् पुरुकुरसाय ददः बहिरपत् सुवासे ।—I.63.7).

4. Vaiṣṇavara, fire; the leader of people (वैष्णवरः कस्मात् । विष्णवरः-

नयति । विश्व एनं नराण्यस्तीतिवा—he leads all men, or all men lead him, or else, *Vaisvanara* may be a modified form of *Vavan-ara*, i.e. who pervades all created beings.—Nir. VII.21; *Sayana*); world-citizen.

5. *Kṛstīnam*, of the cultured persons; of persons in general (*Kṛstayah*, इष्टव. मनुष्य नाम; Nigh. II.3 *Daya*); of people (प्रजाया—*Sayana*).

Haritah, cardinal directions (हरितः दिशः—*Daya*.; हरित्=दिग् नाम—Nigh. I.6); horses (हरितः प्रजाः—*Sayana*)

Ghrtachā, nights (घृताचीः रात्रयः—*Daya*.; घृताची=रात्रिनाम—Nigh. I.7); accompanied by utter and other oblations (घृताचीः घृतमन्त्रयः । हविषा सहित इत्यर्थः—*Sayana*)

Dhūnayah, dispensers of iniquity (धुनयः पापं धुनन्ताः—*Sayana*); airs or winds; breaths (धुनयः वायव्य —*Daya*.). (*Dhūmih*, shaker is derived from धु to shake; and hence wind also. Nir. V.12; X.89.5).

Vaisvanaram, pertaining to *Visvanara*, विश्वनर (वैश्वानर विश्वनर हितं—*Sayana*); the one enlightened like fire (पनिमिव—*Daya*.).

7. *Vyoman* (विश्वोमन्), all-pervading like sky (व्योमन् व्योमवद् व्यापके—*Daya*.); in the midspace, in the heaven (मन्तरिक्षे—*Sayana*) [cf. ऋचो मघदे वरुणे व्योमन्—I.164 39; *parama*, the highest].

8. *Jatavedah*, all-knowing, knower of all that is born, epithets for *Agni*, which is also known as *Vaisvanara*.

Hymn-6

1. *Darum Vande*, I salute the demolisher (of cities) (दातं पुरं नेतारं वन्दे—*Sayana*); the demolisher of pains (दुःख विदारक—*Daya*.).

Samrajah, the universal sovereign (सम्राज. सर्वेष्व भुवनस्वेष्वरस्य—*Sayana*).

Vandamanah asurasya prasastim pumsah, glorifying the excellence of the powerful male.

Asurasya, of the strong one (असुरस्य वन्दयतः—*Sayana*); of the one

strong as clouds (मनुरस्य वैपत्येव वत्तं मानस्य—*Daya*.).

2. *Purandarasya*, the demolisher of the cities of enemies (पुरन्दरस्य मत्तूषां पुरां विदारकस्य—*Daya*.; पुरां दारयिता—*Sayana*).

For *Puramdara*, see पुरम्दर—I.102.7, VIII.1.7; पुरम्दरः—II.20.7; III.54.15; V.30.11; VIII.1.8; 61.10; पुरम्दरम्—VI.16.14; VIII.61.18; पुरम्दरस्य—VII.6.2; पुरम्दरा—I.109.8.

4. *Sacibhih*, by speech; by words (शचीभिः उक्तमाभिर्वाग्भिः—*Daya* ; शची=शङ्कनाम, Nigh. I.11; शचीभिः ताभ्यो दत्ताभिः प्रज्ञाभिः—*Sayana*.; by the benefits (*Wilson*).

5. *Nahusah*, Lord bound by discipline, eternal law or truth (नहुषः सत्येवदः—*Daya*.; *Nahusa*, the name of a king—*Sayana*).

Other references for *Nahusa* are : नहुषः—I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7; नहुषस्य—I.31.11; V.12.6; नहुषा—VI.26.7; नहुषे—VIII.46.27; नहुषस्य—X.63.1; नहुष्याणि—IX.88.2; नहुष्येभिः—IX.91.2.

According to Nigh. II.3, *Nahusah*, नहुषः, is a synonym of man. Dayananda in his commentary on I.31.11 writes : नहुषस्येत्यत्र सायणाचार्येण नहुष नामक राजविशेषो गृहीतस्तदसत् । कस्याचिन्नहुषस्येदानीं तम त्वाद वेदावां सनातनस्वात्मस्य साधनात् न संभवति । निषण्डी नहुषस्येति मनुष्यनाम्नः प्रसिद्धेश्च; i.e., Sayana's contention that *Nahusa* is the name of a king is not admissible, since the Veda deals with eternal topics, and not the historical facts; Dayananda agrees with Yaska.

Yahvah, the great one (यह्वः महान्—*Daya*).

Dehyo anamayāt, has bowed or humbled; baffled the devices of the asuras, learning the sciences of the asuras (देह्यः देहीरूपयिताः आसुरीविद्याः—*Sayana*; देह्यः उपवेतुं सर्वयितुं योग्यः सनमयत् दुष्टान् नम्रान्कारयेत्—*Daya*).

7. *Samudrat avarat*, समुद्रात् प्रवरात्, from the lower firmament; may mean "from earth."

(*Samudrat*) a *parasmat*, समुद्रात् आपरस्मात्, from the upper firmament;

may also mean "from heaven."

Hymn-7

1. *Ṛṇa*=*Ṛṇ* (प्रत द्वयधोज्जस्तिष्ठ इति दीपः —*Panini* VI. 3.134)

3. *Yavisthah*, O the most youthful (प्रविष्ट प्रतिशयेन यौवनं प्राप्तः —*Daya*;
हे युवतया अग्ने—*Sayana*); an epithet for fire.

4. *Ṛiava*, the follower or observer of natural truth, (ऋतावा ये
ऋतं सत्यमेव वनति सम्प्रवदति सः —*Daya*.; the celebrator of sacrifice; the performer of rites (ऋतावा यज्ञवान् —*Sayana*)

5. *Brahma*, the seer who knows all the four Vedas (ब्रह्मा चतुर्वेदवित्—*Daya*.); the directing priest (ब्रह्मा परिबुधः —*Sayana*).

Hota, the ministrant priests.

6. *Aram*=*alam*. अरम्=अलम्, पर्याप्तम्, befitting.

Mantram, thought; the prayer, the commendation (मन्त्रं स्तोत्रं स्तुत्यं वा —*Sayana*; मन्त्रं विचार्य —*Daya*.).

7. *Vasisthab*, the most celebrated devotees, or dwellers (वसिष्ठाः
प्रतिशयेन वसवः —*Daya*.).

Sahasah Sonah, the son of strength (सुतः सत्पुत्रः, सहस्रः बलिष्ठस्य—*Daya*.);
नू=नु (ऋषितुनुपमस्तुतद् कुतोऽव्यापाम्—*Panini* VI.3.132).

Hymn-8

1. *Ghṛtēna*, by the butter; by the water; by the lighter (घृतेन
प्रदीपनेनोदकेनाज्येन वा—*Daya*.).

2. *Mandrah*, the giver of delight (मन्द्रः आनन्दयिता—*Daya*.; मन्दयिता—*Sayana*).

Kṛṣṇapavib, the one equipped with sharp-cutting implements (कृष्ण

पविः कृष्णोविशेषः पविः शस्त्रास्त्र समूहो यस्य—*Daya.*); the dark-pathed; fire that leaves black traces (कृष्ण मार्गोऽग्निः —*Sayana*).

4. *Purum*, an *asura* of the name *Puru* (पूरं पूरुनामकमसुरम्—*Sayana*); the one who affords protection; the chief of an army (पूरं पातकं सेनापतिम्—*Daya.*).

6. *Dvibarhah*, the one possessing two eminences—(1) learning and (ii) humility (द्विवर्हो, द्वारभ्यां विद्या विनयाभ्यां बर्हः वर्धनं यस्य सः —*Daya.*; द्विवर्हो द्वयोः स्थानयोः परितुष्टः । मध्यमे च स्थाने उत्तमे च; द्विवर्हः द्वारभ्यां विद्या कर्मभ्यां बृहत् तद्विष्णोर्द्वयोः स्थानयोः—*पद्मोक्त्योर्महान् वा* —*Sayana*). According to *Nir.* VI.17 the word means the one who is great in two, i.e. the atmospheric and the celestial regions.

7. The repetition of the verse VII.7.7.

Hymn-9

For verse 6, see *Nir.* VI.17

1. *Jarah*, the waster, the illegal lover; fondler; here it means the sun, who caresses the night (जारः रात्रेर्जरायिता सूर्यः —*Daya.*; जारः सखेयां प्रायिनं जरायिता—*Sayana*).

2. *Paninam*, of the traders (पणीनां स्तुत्यव्यवहारकर्तृणां—*Daya.*; also the *asuras* called *Panis*, पणीनां असुराणां—*Sayana*).

Ramyanam, of nights (राम्येति रात्रिनाम्—*Nigh.* I.7)

3. *Amurah*=*amudbah* (अमूरः=अमूढः; वर्णव्यत्ययेन उत्स्य स्थाने रः —*Daya.*); unperplexed.

Aditi, one like the father (प्रदितिः पितृव्यं वर्तमानः —*Daya.*); elevated (*Wilson*); प्रदितिः बदीनाः —*Sayana*.

Vivasvam, resplendent (विवस्त्वान् दीप्तिमान्—*Sayana*; resplendent like the sun, सूर्यं इव—*Daya.*).

Atithi, a guest; a guest of honour; the learned and respectable

(मतिवि षतिषिवत् पूज्यः —*Sayana*; पाप्सो विद्यान् इव—*Daya*.).

Apamgarbhah, the embryo of waters; embryo in the firmament (अपं अन्तरिक्षस्थ मध्ये गर्भः। गर्भं इव वर्तते—*Daya*.).

4. **Gavah**, the rays (गावः किरणाः —*Daya*.); praises (गाव. स्तुतयः —*Sayana*).

Bhannan, with resplendence (भानूना तेजसा—*Sayana*); by the rays (भानूना किरणैश्च—*Daya*.).

5. **अच्छा**=अच्छ (संहितायामिति दीर्घः —*Panini VI.1.70*)

Sarasvatim, divine speech full of knowledge or learning (सरस्वतीं विद्यां सुविद्यायुक्तां वाचम्—*Daya*.).

Marutah, to men; to mortal beings (मरुतः मनुष्यान्—*Daya*.).

Apah, actions (अपः कर्माणि—*Daya*. ; अपः=waters).

6. **Jarutham**, this means a hymn; it is derived from the root \sqrt{r} to invoke : addressing this hymn, sacrifice to the wise one for wealth (जस्य नस्यं गृणातेः —*Nir. VI.17*): Addressing the hymn, sacrifice to the wise one for wealth.

Hymn-10

1. **Harih**, the absorber (हरिः हरणशीलः —*Daya*. ; receiver of oblations (हरिः हविषां प्रेरकः—*Sayana*).

3. **अच्छा**=अच्छ (*Panini VI.1.70*).

4. The terms used in the verse are **Indram** (इन्द्रं विद्युत्तम्).

Agne (अग्ने पावक इव विद्मः), **Vasubhih** (वसुभिः पूषि-पादिभिः); **rudram** (रुद्रं जीवात्मानम्), **rudrebhih** (रुद्रेभिः मातृसहस्रैः), **adityabhih** (मादित्यैभिः संवत्सरमासैः).

Aditim (मदितां मातृश्रेयां मातृविद्याम्), and **bhaspatim** (बृहस्पतिं बृहस्पत्यां ऋग्वेद्यादि

वेदपात्रः पालकं परमात्मानम्—*Daya.*)

5. *Ksapavan*, the one presiding over nights, the ruler of nights (अपावान् बहुवचः सप्ता रात्रयो विद्यन्ते यस्मिन् सः —*Daya.* ; रात्रिमान्—*Sayana*).

Hymn-11

2. *Barhib*, the knowledge or enlightenment (बहिः उत्तमं वघं कं विज्ञानम् —*Daya.*).

3. *Trih*, the three, three days; in the three savanas, morn, midday and evening (त्रिः त्रिवारम्—*Daya.* ; त्रिपु सवनेषु—*Sayana*).

5. *Indra-jyesthasah*, the persons amongst whom the resplendent king is the supermost (इन्द्र ज्येष्ठसः इन्द्रो राजा ज्येष्ठो येषान्ते—*Daya.*) ; the gods among whom Indra is the chief (इन्द्रे प्रमुखादेवाः —*Sayana*).

Hymn-12

1. *Urvi*, of the extensive (उर्वी विस्तीर्णयोः —*Sayana*; महत्योः —*Daya.*).

2. *Duritan*, evils, sins (दुरितानि दुराचारणानि—*Daya.*).

Avadyat, reproach (अवद्यात् निन्दनीयात्—*Daya.*).

3. *Vasisthab*, most celebrated sages (वसिष्ठाः सकलविद्यास्वति धमेन वाचकर्तारः, those who always love to devote to studies—*Daya.*).

Hymn-13

1. *Barhisi*, inner consciousness; in the committees (बहिषि सभायाम्—*Daya.*); on the sacred grass (*Wilson*).

Bhare, in the conflict or battle (भरे संप्राप्ते—*Daya.*, Nigh. II.17); also I fill, I present (भरे भरामि—*Sayana*).

Yataye, for the Sannyasin (यतये यतमानाय संन्यासिने—*Daya.*) ; for the granter (यतये दाते—*Sayana*).

Matnam, in the midst of men (मतीनां मनुष्याणां मध्ये—*Daya*): of the desires (मनीषां अभिमनानां कामानाम्—*Sayana*).

2. **Abhisasteh**, from malevolent foes (अभिघास्ते. अभिघातकात् नवो: —*Sayana*); from the self-conceit (अभिघास्ते: अभिमानुष्येन स्वप्रशसां कुर्वन्तो दन्मिन — *Daya*).

Hymn-14

1. **Namasvinah**, we the possessors of food or adorations (नमस्विनः नमोऽन्नं सत्कारो वा विद्यते येषां ते—*Daya*.; laden with oblations, हविष्मन्. —*Sayana*).

3. **Vesat-Kṛtim**, a pious or sacred action (वषट् कृतिं सत्यक्रियां—*Daya*.) sanctified oblations (वषट् कृतिं हविः —*Sayana*).

For *vasat*, see the following :

वषट्, *vasat*—VII.99.7 ; 100.7 ; X.115.9 ;

वषट्कृतम्, *vasat-kṛtam*—I.162.15; II.36.1; X.17.12 ;

वषट्कृतम्, *vasat-kṛtasya*—I.120.4 ;

वषट्कृताः, *vasat-kṛtāḥ*—VIII.28.2 ;

वषट्कृतिः, *vasat-kṛti*—I.14.8 ;

वषट्कृतिम्, *vasat-kṛtim*—I.31.5; VII.14.3; 15.6.

Vasat, वषट्, may be derived from √वह्, *vah*, cf. *vat* (वट्) and *vausat*, वौषट्. *Vat* is an interjection or exclamation used in sacrificial ceremonies along with *Svaha*, see Tait. Sam. III.2.8: To the flying eagle, *Svaha*, *vat* ! To the support, the law, *Svaha*, *Vat* ! etc.

Vausat, वौषट्, is probably a lengthened form of *Vasat*, वषट्, which is also an exclamation or formula used on offering an oblation to the *deva* and the *pitṛ* with fire. These are the exclamations uttered by the *hotṛ* priest at the end of the sacrificial verse; on hearing which the *adhvāryu*, priest casts the oblation offered to the deity into the fire. it is

joined with a dative, e.g. वसते वषट्. The exclamation occurs with *Kṛ* (कृ) in the Vedic literature (वषट् करण), the utterance of *Vasat*, वषट्कर्त्ता, the priests who make the oblation with *vasat*; वषट्कार, the exclamation *vasat* (also personified as a deity); also *vasatkṛta*, वषट्कर्त्त, offered in fire with *vasat*; *vasatkṛti*, वषट्कर्त्ति etc.

Hymn-15

1. *Upasadyaya milhuse*, of him who bears to us the nearest relationship (used for the fire) (उपसद्याय उपसदमीवाय मीलुष्ये कामानां वसिष्ठेऽनवे तत्मील्यमम्—*Sayana* उपसद्याय समीपे स्वापयितुं योग्याय मीलुष्य वसिष्ठेऽनवे तत्मीलयेत्सत्त्वकाय—*Daya*.).

The words derived from *milhuḥ* are :

मीलुषुःस्तनाय—I.43.1.

मीलुषुः—I.155.4, VII.16.3 etc.

मीलुष्यां—VIII.20.3.

मीलुषी—V.56.9

मीलुष्ये—I.122.1; 136.6 etc.

मीलुष्यतोऽद्वय—V.56.3

मीलुष्यन्तः—VI.50.12.

Midhustama (मीदुष्=मीलुषु) means most bountiful or liberal and *midhusmat* (मीदुष्मत्) means bountiful, liberal or kind. In mythology, *midhusa* (मीलुष) is the name of a son of Indra by Paulomi. *Midhusi* (मीलुषी) is the name of a Devi (the wife of Isana, ईशान)—*Apastamba Gr.*

2. *Panca-carsanīh*, five classes of people (cf. *panca-janya*, deva, pitṛ, manusya, gandharva and asura (पञ्चचरणीः पञ्चजनान् वसुपान्—*Sayana*).

3. *Vedāh*, wealth (वद धनम्—*Daya* + *Sayana*, Nigh. II 10).

8. यच्छा = यच्छ (ययचोऽजस्तिष्ठ इति दीर्घः—*Panini* VI 3.134).

9. Havyadati, the yajamana; donor of the oblations (हव्यवाति हव्यवानि ददातीति हव्यवातिर्यजमान —*Sayana*, see also यजमानो वे हव्यवातिः—*S.Br.* I.4.1.24).

Sudaya, encourage, inspire to work (सुदय कर्मेतु प्रेरय—*Sayana*), destroy (सुदय विनाशय—*Daya*).

10. Asvya, appearing amongst prominent ones (अश्व्या महत्सु अश्वानि—*Daya*), also means of transport (अश्व्या अश्ववाहकानि—*Sayana*)

This is a term of frequent occurrence in the Rgveda :

Asvyah, अश्वयः—I.32.12; 74.7; VIII.46.21; 66.3

Asvyam, अश्वयम्—I.112.10; 117.22, 119.9; IV.28.5; V.52.17, 61.5, VII.92 3 etc.

Asvyasya, अश्वयस्य—IV.41.10; VIII.24.14; 46.22

Asvya, अश्वय—V.79.7 ; VII.16.10; 67.9 ; VIII.27.6; 34.14.

Asvyanam, अश्वयानम्—VIII.25.23

Asvyani, अश्वयानि—VI.44.12 ; VII.18.19

Asvye, अश्वये—VIII.13.22

Asvyena, अश्वयेन—X.87.16

Asvyaib, अश्वयैः—VI.60.14; VIII.73.14; 15

The term means anything pertaining to horse or a quick transport. Dayananda explains the term according to the contexts :

Asvyam, अश्वयं अश्वेषु पद (घोरः) I.117.22; तुरङ्गेषु वेगादिषु वा साधुं (वीरजनं)—I.112.10; अश्वेषु व्याप्तविद्येषु साधुं (मनः-विज्ञानं)—I.119.9;—अश्वेभ्योहितं (राघः घनं) Y., XXVII.27, *Asvyah*, अश्वयः अश्वेषु प्राशुतच्छतः साधुरत्यन्त वेगकारी (विद्वज्जनः)—

I 74.7; योऽश्वेषु चेगादिगुणेषु सारु (धीरजनो मेघो वा)—I.32.12; *Asvya*, अश्वया—महत्सु भवानि (राघांसि—घनानि)—VII.16.10, अश्वेभ्योहितासि (राघांसि—घनानि)—VII.79.7.; *Asvyanī*, अश्वयानि=अश्वानां महताभिवानि (वीर्याणि=धिरांसि—VII.18.19. (अश्वयान्यात् साहचर्यं भवानो वा यत् प्रत्ययः)

Sravasah, reputation, fame; also food (श्रवसः अन्नस्य—*Daya*.; यशसः—*Sayana*).

Hymn-18

For verses 5, 15 and 21, see Nir, VI.6; VII.2 and VI.30 respectively.

1. *Gavah*, instincts of wisdom (also cows, गावः घेनवः—*Daya*.).

Asvah, vital powers (also horses, अशवाः महान्तस्तुरङ्गाः—*Daya*.).

Pitarah, parents; those who bring up like the seasons (पितरः ऋतव इव पालयितारः—*Daya*.).

2. *Pisa*, by money, silver coin or rupee, or gold (पिशा रूपेण—*Daya*.; रूपेण हिरण्यादिना वा—*Sayana*; *rupa* may also mean beauty).

पिशा=हिरण्य=उष्ट्र=sheep or camel, along with terms like घोषिः and अश्वैः, cows and horses.

The word *hiranyam* (हिरण्यम्) may mean camel or sheep cf. Three are the names, the camel bears; *hiranya* is one of them, he said; वीष्मुद्स्य नामानि । हिरण्य इत्येके षड्वीत—*Kuntapa* Hymn of the AtharvaVeda XX.132. 13.14; it is more natural to interpret the word *hiranyam* in the Katha Upanisad as sheep or camel, and not gold in the lines; अतम्युषः पृथपोऽनान्यणीष्व बह्वन्यमृद्दन्ति हिरण्यमश्वान्—*Katha*, I.1.23.

3. *Sarman*, in the house (शर्मन् गृहे—*Daya*.; Nigh. III.4); in comfort and happiness(शर्मन् शर्मणि सुखे—*Sayana*).

4. *Vasisthab*, the celebrated sage (also अतिमयेन वसुः, an immense wealth—*Daya*.).

Anhasah, out of iniquity (अहसः दुष्टाचरणावपराधाद्वा—*Daya*.; पापात्—*Sayana*).

6. Vasat-krtim, see VII.14.3; सत्किम्, an exclamation of respect.

7. Suviram, the righteously glorified (सुवीर शोभना बीरा यस्मात्तम्—*Daya*.); कल्याण-स्तोत्रकम्—*Sayana*.).

9. Dhitibhih, by fingers (धीतिभिः सङ्गुतिभिः —*Daya*.; Nigh. II.2); by praises; by noble actions (धीतिभिः कर्मभिः —*Sayana*).

Up aksara, perpetual, undecaying, everlasting (अक्षरा अक्षरहिता स्तुतिरूपं यस्मदीया वाङ् स्थायः उपयाति च—*Sayana*); alphabet, letter (अक्षराण्यकारादीनि—*Daya*.).

Sahasrini, thousandfold (सहस्रिणीं नहुसाप्यसख्याता विद्याविषया विद्यन्ते यस्यां सा—*Daya*.).

11. Isanah, the Lord of the entire world (ईशानः ईषणशीलः समर्थः—*Daya*.).

Hymn-16

For verse 1, see Nir. III.21.

1. Namasa, by respect or by food (नमसा घन्नेन सत्कारादिना वा—*Daya*.); by prayer (नमसा स्तोत्रेण—*Sayana*).

Napatam, the son (नपातं पुत्रं—“सूनुः नपात्” इत्यपत्यनामसु पाठात्—*Sayana*; Nigh. II 2; imperishable in energy (कर्मः पराक्रमस्य नपातं प्रविनाशं—*Daya*.).

Ena vo agnim, एना वो अग्निं, with this (एना), to us, O Agni! (Nir. III.21)—*Aya* (अया) and *ena* (एन) are synonyms of reference (पर्यवैक्यपदेणस्य); *ena* for the neuter gender, as in the present case; and *aye* for the feminine; अयाते घन्ने समिष्टा विष्टेण IV.4.15. With *this* (अया) faggot, we worship thee, O Agni (IV.4.15).

2. Yojate visva-bhojasa, may he harness protecting (steeds) (विश्वभोजसा विश्वस्य पालयिताभयश्चो or विश्वस्य रक्षकेण योजते योज्यते—*Sayana*). The two

steeds or the motive powers are water and fire (अस्याविष पसाग्नी; विश्वभोजता विश्वस्य पालको—*Daya*).

Susami, doer or accomplisher of great deeds (सुसमी शोभनकर्म —*Daya*).

Subrahma, adorable; the knower of the wisdom of all the four Vedas; or the possessor of immense food or wealth (सुब्रह्मा षोडशाणि ब्रह्मज्ञानानि यस्य, यद्वा सुष्ठु चतुर्वेदवित्—*Daya*.) or the adorable (सुब्रह्मा सुस्तुतिः —*Sayana*).

Yajnah, one worthy of honour (यजः पण्डित्यः *Sayana*; पूजनीयः—*Daya*).

The verses 1 and 2 of this hymn occur in the blended form in the Yajurveda (Yv. XV.32-34) : (अस्यां नक्षत्रो रोषरहितो साधू । विश्वभोजता विश्वं पुजते तो विश्वभोजतो । सर्वस्य शोभनारो ॥ सुब्रह्मा ब्रह्मत्वं सर्वस्विगृह्यतक्षणम् । शोभनी ब्रह्मा श्रुतिव्यवहारः । सुसमी । शोभोति कर्मनाम । शोभनानि क्रमाणि यत्रेति सुसमी शोभनकर्मवान्—*Mahidhara*).

Vasunam devam radho jananam—May the sacrificial wealth of worshippers (proceed to) that deity who is the giver of abundant food etc. (*Sayana*), and also may Agni, who harnesses etc. be regardful of the brilliant wealth of the worshippers amongst riches (*Sayana*).

Agni goes quickly where the worship of Vasus, Rudras and Adityas is celebrated and the sacrificial wealth of worshippers is offered (*Mahidhara*).

3. **Arusasah**, the flames, the fiery (अरुसासः ज्वालाः —*Daya*. ; शारोचमानाः —*Sayana*).

5. **Pota**, the assistant priest; the one who sanctifies (पोता पवित्रकर्ता—*Daya*).

Yaksi, conveying the oblations to Nature's bounties (यसि यजति सङ्गच्छते—*Sayana*).

Vesi, consume yourself; pervade (वेपि व्याप्नोति—*Daya*).

5. Sudase, faithful devotee (सुदासे सुदुः पातव्यव्ययहारे, one who is liberal as a donor—*Daya.*).

Sibhyum, for the voluntary worker (सिभ्युं सात्थनं. सिभिः कर्मं कामयमानं—निमीति कर्मनाम—*Nigh. II.1*).

6. Purodah, progressive; one preceding; of or the first giver (at solemn rites) (पुरोदाः पुरोदरः—*Daya.*; पुरोदासी पुरोदाता वा—*Sayana*).

Turvasah, (glorious); see also earlier notes (तुर्वसाः सद्योवसद्धरः, one who is readily brought under control—*Daya.*; name of a king—*Sayana*).

Yaksuh, approachable (यक्षुः सङ्गन्तः—*Daya.*); one experienced in yajnas or sacred rites (यजुर्मंडवीत—*Sayana*).

Bhrgavah, men of mature wisdom (भृगवः परिपक्वजानाः—*Daya.*).

Druhyavah, subduer or despiser of wicked and law-breakers; (द्रुष्टवः दुष्टानां निन्दकाः—*Daya.*, a warrior (द्रुष्टवश्च योधाश्च).

7. Trtsubhyah, plunderers (तृत्सुष्वः हितकैम्यः—*Daya.*).

Aryasya, of noble persons (आर्यस्य वत्तमजनस्य—*Daya.*).

According to Sayana, the verse gives denominations of persons assisting at religious rites :

(i) Pakthasah, पक्थास—the one who cooks of the butter offered in oblations (पक्था हविषां पाक्ता, —*Sayana*; पाक्विषाकुसताः परिपक्वजाना वा—*Daya.*).

(ii) Bhalaanasah, भलानस—speakers of that which is lucky (भलानसः भद्रवाचो, न भद्रं भद्रवाची—*Sayana*; भलाः परिभाषणीया नास्तिका येषान्ते—*Daya.*).

(iii) Alinasah, अलिनास—not eminent by austerities (अलिनाः। तपोनिर्भरा—*Sayana*; अलिनाः तुभूषिता नास्तिका येषान्ते—*Daya.*).

(iv) *Visaninah*, विषाणिनः, having black horns in their hands for the purpose of scratching (विषाणिनः कण्डूदमार्थं कृष्णविषाणहस्ताः दोषिता इत्यर्थः—*Sayana*; विषाणिनिव तीक्ष्णा इस्ते नया येयान्ते—the one having sharp nails like horns—*Daya.*).

(v) *Slvasah*, शिवास्तः, the makers happy of all people by sacrifice and the like (शिवास्तः शिवाः सागादिना सर्वस्य लोकस्य शिवकराः । यागेन हि शिवं भवति लोकस्य—*Sayana*; मङ्गलकारिणः—*Daya.*).

8. *Parusnim*, the care-taker (परुष्णीं पालिकाम्—*Daya.*); the name of a river, *Parusni*, परुष्णी—X.75.5 (*Sayana*); see Nir. IX.26 (परुष्णी परुप्—पर्वं परुणि पर्वणि तद्वती पर्ववती; that is, having joints; परुणः स्त्रियां परुष्णी छान्दसो ङीप् स्त्रियाम्); *Iravati* is called *Parusni*, i.e. having joints, (shining) winding (इरावती परुष्णीत्याहुः । पर्ववती-भास्वतो-कुटिल शानिनी—Nir. IX.26).

14. *Anavah*, men (अनवः मनुष्याः—Nigh.II.3).

Druhyavah, despiser; see verse 6; (द्रुह्यवः ये वृष्टानघातिकां द्रुहन्ति जिघांसन्ति—*Daya.*).

Sastih sata sat sahasra sastih sat—Sixty-six thousand six hundred and sixty (66660) (षष्टिःशता=sixty hundred षट् सहस्रा six thousand; षष्टिः=sixty; षष्टिषट् with six more).

15. *Indrana* etc. *tṛtsavah* *vevisanah*, these *Tṛtsus* being active with Indra (Nir.VII.2).

Tṛtsavah, the plunderers; the killer of enemies (तृत्सवः शत्रूणां हितकाः—*Daya.*).

For *Tṛtsu*, see the following (all the references are from Book VII):

Tṛtsavah, तृत्सवः—VII.18.15; 19; 43.8

Tṛtsave, तृत्सवे—VII.18.13

Tṛtsubhih, तृत्सुभिः—VII.83.6

Tṛtsubhyah, तृत्सुभ्यः—VII.18.7; 33.5

Tṛtsunam, तृत्सुनाम्—VII.33.6; 83.4.

16. Ksam, earth; ground (क्ष=भूमिम्—Nigh. I.1.)

17. वेत्वेना=वेत्वेन (संहितायामिति दीर्घ. —Panini VI.1.70).

18. Bhedasya, of one who breaks or separates; an unbeliever; a *nastika* or an atheist; or the name of an *asura*, hostile to Sudas (भेदं नास्तिकं भेदनामकं वा सुदासः शत्रुम्—*Sayana*); (विदारणं, भेदभावं वा—*Daya*.).

19. Yamuna; the regulator (यमुना नियन्तारः—*Daya*.); the name of a river (इन्द्रं यमुनां प्रावत् प्रतोपयत् । ततोऽरवासी जनः सर्वोऽयतोपपदित्यर्थः, i.e. the dwellers on the *Yamuna* and the *Tṛtsus* glorified Indra when he killed *Bheda* in battle—*Sayana*). The word *Yamuna* occurs at three places in the R̥gveda V.52.17; VII.18.19; and X.75.5.

Ajasah, people belonging to a district Aja, (अजासः अजाः जनपदाः—*Sayana*); the throwers of arms and ammunition (शस्त्रास्तु प्रक्षेपकाः—*Daya*.); also see VI.55.6 (अजासः दृष्टिकर्तुः अशवाः—*Daya*.).

Yaksavah, people of the *Yaksa* district (यक्षवाः जनपदाः—*Sayana*; those ones who accompany; सङ्गन्तारः—*Daya*.)

Sigravah, people of Sigrū district (सिग्रवः जनपदाः—*Sayana*); the one who speaks inarticulate words (सिग्रवः अव्यक्तशब्दकर्तारः—*Daya*.). The word occurs nowhere else in the R̥gveda.

20. Sambaram, cloud; nescience (शम्बरं भेष—*Daya*.). See other references: शम्बरम् I.51.6; 54.4; 59.6; 101.2; 130.7; II.12.11; IV.30.14; VI.18.8; 26.5; 43.1; 47.21; VII.18.20; IX.61.2; शम्बरस्य—I.103.8; II.14.6; 19.6; IV.26.3; VI.31.4, 47.2; VII.99.5. शम्बरस्ये I.112.14; and शम्बरानि II.14.2.

21. Parasarah, the subduer of wicked (पराशर दुरातानां शिपिक—*Daya*.);

see also VII.104.21 (These are the on) to places where the word occurs.)

Parasarah means a seer, born from the old and exhausted Vasistha (परामरः पराशीर्षेण यतिरदस्य स्वविरत्नं बभूवे,—the seer Vasistha surrounded by a hundred demons. (Nir. VI.30); Indra is called *parasara* also, he is the destroyer of other demons (इन्द्रासि परमर उच्यते । पराशातयित्वा यत्सुमन्; for this see इन्द्रो यत्सुमाममवतसामरः—VII.104.21).

Parasara is mentioned with *Satayatu* and *Vasistha* in the Rgvedic hymn celebrating Sudas victory over the ten kings. According to the Nirukta (VI.30), he was the son of Vasistha but the epic version makes him a son of Sakti and grandson of Vasistha. Geldner (*Vedische Studien* II.132) thinks that he is mentioned in the Rgveda along with *Satayatu* (सतयात्), perhaps his uncle and his grandfather Vasistha, as the three sages who approached Indra and won his favour for Sudas. He is erroneously credited with the authorship of the Rgveda by the *Anukramant* (A. A. Macdonell and A. B. Keith).

22. **Dva vadhumenta**, with two mares; with two wives (वधूमन्ता वधस्ते भवो विद्यते वधेःस्त्री—*Daya*. ; वधूमन्तः वधूमन्तुवो इति, स्वारूपो—*Sayana*); the donor of two hundred cows, and of two carots with two wives—*Wilson*.

Devavata, one with divine or learned attributes (देववत् भगवन्गुण विद्वत्कृत्य—*Daya*.).

Devavanta is mentioned in a *Dana-stuti* ("Praise of Gifts") in the Rgveda, as the ancestor of Sudas, apparently his grandfather, or if *Paijavana* is accepted as Sudas' father, and *Divodasa* as his grandfather, then this great-great-grandfather and father of *Vadhryasva* (वध्र्यस्य). The succession in the latter case would then be Devavanta→*Vadhryasva*→*Divodasa*→*Pijavana*→*Sudas* (A. A. Macdonell and A. B. Keith).

rujavanasya, of the kind-hearted, of *Paijavana* (पिजवनस्य वेदयवनस्य—*Daya*.); the one devoted to knowledge. The references of this word are VII.18.22; 23; 25, all the three in this hymn. *Paijavana*, according to historians means the descendant of *Pijavana*. It is the patronymic of Sudas. (1.91.6. 11.51 18.9.3 VII.11.6 18.67 2. It seem most pro-

bable that Pijavana intervened in the line of succession between Divodasa and Sudas, because the two kings have, according to tradition, quite different Purohitas, the former being served by the *Bharadvajas* as his priests, the latter by Vasistha and Visvamitra; this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner, however, identifies Divodasa and Pijavana. (*A. A. Macdonell and A. B. Keith. Vedic Index*)

Paijavanasya, of the one moving with speed (वेजवन्तस्य वेगयुतस्य — *Daya*); also of the son of the one endowed with forgiveness or of the one who is considerate and kind-hearted (वेजवन्तस्य क्षमाशीलस्य पुत्रस्य—*Daya*).

23. Kṛṣṇanīh, the one who possesses immense gold (कृष्णनिः कृष्णं ननु हिरण्यं विच्छेदे येषान्ते—*Daya*, कृष्णं—हिरण्यं—gold, Nigh 12); one possessing gold ornaments (हिरण्यालंकारवन्तः—*Sayana*).

24. Yudhyamadhlī, the war-monger; the enemy who gets infected with disease in war (युध्यामधि यो युधि संघातं घातं रोगं दद्याति तं वदुं—*Daya*); hame of an enemy (युध्यामधि युध्यामधिनामकं वपत्तं—*Sayana*).

The word occurs nowhere else in the R̥gveda.

25. Divodasam, Lord divine; the giver of enlightenment (दिवोपासं विद्याप्रकाशं दातारम्—*Daya*).

Sudasah, faithful servant, the gift of learning (सुदातः वेत्तव्यं विद्यादानः—*Daya*).

Paijavanasya, see earlier notes on this hymn (verses 22, 23) वयिष्टना=वयिष्टन (संहितायाम् — *Panini. VII.1.70*).

Hymn-19

1. Tigma-Sṛṅgab, one with sharp horns (तिग्मशृङ्गः तीक्ष्णशृङ्गः—*Sayana*); one with bright rays, penetrating as the horns (तिग्मशृङ्गः तिग्मानि तेजस्वीनि शृङ्गानि किरणा यस्य सूर्यस्व तः—*Daya*). This refers to the Sun

Kṛstib, men, cultured men (कृष्टीः मनुष्याः—*Daya*); also enemies (कृष्टीः शत्रुजनान् स्वनात—*Sayana*).

Gayasya, of the house (Nigh. III.4); of the wealth (Nigh. II.10; गयस्य गृहस्य धनस्य वा—*Sayanā*); of the child or son (गयस्य प्रपत्यस्य—*Daya*. ; Nigh. II.2).

Vrsabhabh, showerer of rain (वृषभः वृष्टिकरः—*Daya*.); a bull.

2. **Kutsam**, a man of discretion ; vajra, thunder (कृत्स्नं विदुः कृत्स्नियं वज्रं—*Daya*.)

Susnam, an exploiter; the strong one (सुष्णं घ्नोति, वलवान्—*Daya*.).

Kuyavam, one hoarding foodgrains (कृयवं कृत्स्नता यवा अन्नादि यस्य सत्त्वं—*Daya*.).

Arjunēyaya, for the son of Arjuni ; for the son of a beautiful and cultured lady (आर्जुनेयाय सजुन्याः सुस्मयत्या विदुष्याः पुत्राय—*Daya*.).

3. **Paurukutsim**, a large number of descendents or sons of those, qualified in the means of defence and war-technique (पौरुकृत्स्निं पुरो बहुधः कृत्स्नाः शस्त्रास्त्र विद्यायोगा यस्य सत्यापत्यम्—*Daya*.).

The words related to *Purukutsa* are :

Puru-kutsam, पुरुकृत्सम्—I.112.7

Puru-kutsani, पुरुकृत्सानि—IV.42.9

Puru-kutsaya, पुरुकृत्साय—I.63.7; 174.2; VI.20.10

Pauru-kutsim, पौरुकृत्स्निम्—VII.19.3

Pauru-kutsyah, पौरुकृत्स्यः—VIII.19.36

Pauru-kutsyasya, पौरुकृत्स्यस्य—V.33.8

Trasadasyum, the one who is a terror to enemies (तस्यस्युं वसा भयभीता दस्यवो भयन्ति य-यात्तम्—*Daya*.). For *Trasadasyu*, see I.112.14; IV.

38.1; 42.8; 9; V.27.3; 33.8; VIII.8.21; 19.36; 36.7; 37.7; 49.10; X.150.5; and also *Trasdasyavam* (तासदस्यवम्) VIII.19.32; 22.7; X.33.4.

Purum. the one who protects and takes care of (पूरं पातकं धारकं वा —*Daya*.).

4. Haryasva, (हरिऽयस्र), O charming horse (हर्यंस कर्तनीयास्र—*Daya*) ; O Lord of vigour, O Lord of horses; O Indra (an epithet of Indra) (हर्यंस्र इन्द्र—*Sayana*).

As a vocative, *hari-asva*, हरिऽयस्र has been used earlier also : III. 32.5; 36.9; 44.2; IV.35.7; and at a number of places in the Books VII, VIII and X. For this word, also see particularly Book III—III.31.3; 36.4; 44.8; and 52.7.

Dasyum, an oppressor (दस्युं बुद्धाचारं दाहसिकम्—*Daya*.).

Cumurim, a malignant; a thief (कुमुरि चोरम्—*Daya*.). For *cumurim*, see II.15.9; VI.18.8; 26.6; VII.19.4; X.113.9.

Dhuniṁ, a cruel ; a teaser of noble persons (धुनि श्रेष्ठानां कम्पयिताई—*Daya*.).

Dhuniṁ, धुनिम्, usually occurs along with *cumurim*, कुमुरिम्,—II.15. 5; 9; VI.18.8; VII.19.4; X.113.9; 149.1.

Also see धुनी इति X.22.4; धुनी कुमुरी इति VI.20.13.

5. Namuchm, to the one who does not leave, forsake or forego his real form; the cloud (नमुचि यः स्वस्वस्यं न मुञ्चति तम्; धावरकं शेषम्—*Daya*.); also the person clinging to malpractices.

For *namuel*, see the following references :

Namucim, नमुचि—I.53.7; II.14.5; VII.19.5; X.73.7

Namuceh, नमुचेः—V.30.7; 8; VI.20.6; VII.14.3

Namucan, नमुचो—X.131.4.

Dayananda's derivations of *Namuci* are : the one whose liberation is out of question (न विद्धी मुचिर्मोक्षं यस्य तम्— I.53 7); the one who does not forsake *adharma* i.e. his bad habits (मोक्षं न मुञ्चति तम्—अधर्मान् यानं जनम्—II.14.5; ननु के यो न मुञ्चति तस्य) of the one who does not leave, a servant. See S. Br. पाप्मा ये नमुचिः, *namuci* is a sinner—XII.7.3.1-4

Cyautsam, व्योतम्=वसम्, strength (Nigh. II.9).

Nava-navatim, ninety-nine (नव नवति); destroyed the ninety-nine cities and occupied the hundredth one (सहस्रतम).

Vritra, the wide-spreading cloud (पृथं व्यावृत्तं विपम्—*Daya*.; also ignorance or nescience).

6. सुदासे from सुदाम्=सुदाः; for the liberal giver (सुदासे सुदानाम्—*Daya*, similar to *rata-haryaya* (राज हृदयस्य) for the one who gives what is worth giving—*Daya*,; दत्तहृदयम्—*Sayana*.

Bhojanani, the enjoyable; the wealth (भोजनानि भोग्यानि वनानि—*Sayana*; भोजनानि वासनानि वा—*Daya*.).

8. *Turvasam*, to the nearest one (दुर्वसं निकटस्त जनम्—*Daya*,; =दुर्वसः =सन्तिकः=the nearest, Nigh. II.16.

Yadvam, over-ambitious; they who approach him; one who himself approaches (यादं ये याति यान् यो याति तम्—*Daya*.). The son of Yadu (यादं च राजानम्—*Sayana*).

Yadvah, यादः—VIII.1.31

Yadvam, यादम्—VII.19.8; VIII.6.48

Yadvanam, याद्वानाम्—VIII.6.46

For *Yadum*, यदुम्, see I.36.18; 54.6; 174.9; VI.20 12; 45.1 etc.

Atithigvaya, for a devotee dear as guest; one who approaches

an *atithi*, a guest, or a sage with respect and regards (अतिथिमाय । पूज्यातिथीन् गच्छती-तिथिमाय : तस्मै सुदरी विषोदासाय वात्मदीमाय राक्षे—*Sayana*).

9. Ye te harebbhi vi panin n dāsan—they have made to give or have mulcted especially in their riches, those travellers, who are not honours of offerings (*Wilson*).

11. Nu, at once, readily (नू=नू=तद्य. । अत्र ऋषिः सुनुषेति शेषः—*Panini* VI 3 132).

Hymn-20

1. Svadhavan, one possessing immense wealth and food (स्वधावान् बहुधनमय युवतः—*Daya*, one possessing strength स्वधावान् यवतः *Sayana*) Svadha=food (*Nigh.* II.7).

2. Jaritaram, the appreciator of good qualities; the worhipper, the praiser (जरीतर स्तोत्रारं—*Sayana*; गुणार्तं प्रशंसकं—*Daya*).

Lokam, people (लोकं जनपदं—*Sayana*); worth looking across space or time (वर्षेन द्रष्टव्यं जन्मान्तरे लोकान्तरं वा—*Daya*).

Sushvanah, dilating in bulk, expansible (सुसुवानः घ्न घर्षमान —*Daya*, यर्षमान सन्—*Sayana*).

3. Anarva, does not turn back; firm in battle; one who does not possess horses (अनरवा अविगन्तुररितो युद्धेष्वपराङ्मुखो वा—*Sayana*; अविघमाना मत्वा यत्नतः—*Daya*).

Khaja-kṛt, one who fights in battle (यजकृत् यः यजं संग्रामं करोति स—*Daya*; यजे=सयामनाम—*Nigh.* II.17; यजकृत् युद्धकृत्—'यजे यजे' इति युद्ध नामसु पाठान्—*Sayana*).

5. *Sena-nih*, सेनाजीः, conqueror, the commander of an army (सेनाजीः य सेना नयति सः—*Daya*; सेनायां नेता सन्—*Sayana*).

Nirbhyah, for the leaders of an army (निर्यः सेनानायकाश्च —*Daya*).

Isah, lord इह ईश्वर इह—*Daya*, इह ईश्वर. स्वामी (The four synonyms

of lord (ईश्वर) are : रासी (rasiri), ऋयः (aryah), नियुत्तान् (niyutvan) and इन (inah). The word *ina* means either (i) one who is endowed with prosperity, or (ii) Who endows others with prosperity (तत्रेन इत्येतत् समित ऐश्वर्येणेति वा । सन्निभ ऋतेनैश्वर्यमिति वा—Nir. III.11). See इतो विश्वस्य भुवनस्य पोषाः—the lord, the guardian of the entire universe, I.164.21.

Gavesanah, गवेषणः=गोऽवेषणः—the seeker of truth or true knowledge (गवेषणः उत्तम नाग्विद्यान्वेषी—*Daya*. ; also the recoverer of the king (पशुमन्त्वेष्टा—*Sayana*).

Dhrsnuh, bold (धृष्टः धृष्टः प्रगल्भः—*Daya*.).

6. **Rtapah**, protector of Rta. (truth or sacred rites) (ऋतपाः य सत्यं पति सः—*Daya*. ; ऋतपाः यज्ञपाताः—*Sayana*).

Rtejah—born of sacrifice; progeny of truth (ऋतेजा य सत्ये जायते स, —*Daya*. ; यज्ञं जातः—*Sayana*).

8. **Nrpitan**, giving shelter to men or shelter provided by men (नृपोतो नृभिर्वा वीथते रक्ष्यते तस्यां—*Daya*. ; नृणां रक्षके—*Sayana*).

10. **Vasvi su te jaritre astu saktih**—may there be power in your adorer (जरित्रे—सत्यप्रसंसकाय—*Daya*. ; जरित्रे स्तोत्रे—*Sayana*).

Hymn-21

For verse 5, see Nir. IV.19

1. **Go-rjikam**, the sacrificial food sanctified, or mixed with cow-products, milk and curds, (गोऽश्वजीकं गोभिः संस्कृतं, गव्येन मिश्रितम्—*Sayana*); the procurement of land (गोः भूमेः) in the straight-forward or easy manner (गोर्भूमेर्दृजुत्वेन प्रापकम्—*Daya*.).

Hari-asva, see earlier notes : VII.19.4

2. **Pra-yanti yajnam**, they repair to the sacrifice (यज्ञं प्रयन्ति यष्टारः—*Sayana*).

Prayanti, to move (यन्ति प्राप्नुवन्ति—*Daya*.).

Vipayanti barbhā, they strew the sacred grass (विपयन्ति बर्हिः । विपयन्ति स्तब्धः । विपि स्तब्धकर्मा—*Sayana*); **vipayanti**, move in hurry; move with speed (विपयन्ति विशेषेण गच्छन्ति—*Daya*.)

Vidathe, in the synod, in the sacrifice, on the battle (विदथे यज्ञे—*Sayana*; संघाते—*Daya*.)

Dure-upabdhā, whose voices are heard far-off (दूरे उपब्धः—*Daya*; उपब्धिविधेयान्ते—*Daya*.), **upabdi**—speech, वाद्—*Nigh.* I.11.

3. Dhenah, streams, rivers (धेनाः नद्यः—*Sayana*); the speeches, flow of words (प्रवृत्ता वाच इव—*Daya*.), (धेनाः—धेनुः=वाद्—*Nigh.* I.11).

Also see धेनाः I.141.1; III.1.9; 34.3; IV.58.6; V.62.2; VII.21.3; 94.4; VIII.32.22; X.43.6 (धेनाः I.2.3; X.104.10; धेनाभि. X.104.3).

5. Ssnadevāh, phallus-worshippers, lustful, unchaste, they who do not abide by the code of Brahmacharya (शिसनदेवाः अस्रक्षचर्या कामिनो ये शिसनेन दीप्यन्ति कीदृन्ति—*Daya*.).

May he, the noble one, defy the manifold creatures, let the phallus-worshippers, i.e. the unchastes not penetrate our sanctuary, i.e. our truth or sacrifice (*Nir.* IV.19).

The word *Ssnadevan*, शिसनदेवान् also occurs at one place, X.99.3. These are the only two references of this term in the Rgveda. The word *sisna*, (शिसना) also occurs at three places I.105.8; X.27.19; 33.3.

According to *Nir.* IV.19, the word *sisna* (Phallus) is derived from √सिन्, to pierce (मा शिसन देवा अस्रक्षचर्याः । शिसनं शनयतेः । अपि शुक्रं न । सत्यं वा यज्ञं वा ।).

Guh, approach, penetrate (गुः प्राप्नयुः ; मा यपि गुः मा यपिगमन्—*Sayana*).

6. Jman, on the earth (जमन् पृथिव्यां—*Daya*, जमेति पृथिवी नाम—*Nigh.* I.1. स्वेना=स्वेन (संहितायाम्—*Panini* VI.1.70)

7. Purve devah, the learned people who received their education earlier. (देवाः विद्वांसः पूर्वं प्रयमनो विद्यां बृतीनवन्त—*Daya*.); the older deities (*Wilson*; *Devas cit purve*, the *asuras*. who in the received mythology,

are considered as older than the gods. The construction is somewhat obscure), असुर्याय यत्नाय सन् ममिरे सहसि ; *anu*, Sayana sa's, implies inferiority or privation, according to the sutra of Panini : ह्यने—1.IV.86, they have confessed inferiority to thy strength ; तव बलेभ्यो हीन ममिरे ; *asuryaya*, he renders *balaya*, to strength; and *kstraya*, he derives from क्षदि, to injure ; हिंसा कर्म—*Wilson*.

8. Kirih, worshipper (कीरिः मयः स्ताता—*Daya*. ; कीरिन्ति स्तोत्राम—*Nigh*. III.16).

Satam-ute, गतं स ऊने, protector of many (सतमूने असस्य रसा कर्तः —*Daya*. ; बहुखेन्द्र—*Sayana*; an epithet of Indra).

9. Aryah, lord, a *vaisya*, i.e. a businessman (अर्थं स्वामीं वैश्य — *Daya*.). स्मा=स्म (निपातस्यचेति दीर्घः —*Panini*. VI.3.135).

Vanusam, the beggars (वन्सुपां याचकानां—*Daya*. ; malevolent (हिंसकानां—*Sayana*).

Hymn-22

1. विवा=विष (द्वयोऽस्तित्ति इति दीर्घः —*Panini*. VI.3.134).

Haryasva, O the charming horse (हर्षस्व कमनीयाश्व—*Daya*.)—see earlier notes; III.32.5; VII.19.4.

2. Haryasva, the one yoked with attractive horses (हर्षस्व हस्यो हरणशीला प्रशवा यस्य तत्सम्बद्धो—*Daya*.).

3. Brahma, wealth or food (ब्रह्म धनान्यन्नानि वा—*Daya*.); prayer (यस्य ब्रह्मणि—*Sayana*).

Sadhamaḍe, at the sacrifice (सधामादे यज्ञे—*Sayana*; at a common place, समावस्थाने—*Daya*.).

4. Adreh, of the cloud (अद्रेः मेघस्य—*Daya*.; of the stone (प्रावणः — *Sayana*).

Kṛsya dūvamsi antama saca ima—Take to thy near consideration these adorations (*Wilson*; इमा इमानि क्रियमानानि दुवांसि परिचरयानि अन्तमा अन्तिम-तमानि बुद्धिमानि सचा सह सहायमूत सन् वा कृष्य कृष च—*Sayana*).

5. Asuryasya, of the one who has been popular amongst foolish persons (असुर्यस्य असुरेषु मूर्खेषु भवत्य—*Daya*.). According to *Sayana*, it is used in the objective sense. (असुर्यस्य द्वितीयायै पठ्यते । अस्वीय असुर्यबल, knowing of thy strength—*Sayana*). कृष्य=कृष्य (कृष्य—please do) (इयस्योऽस्तस्मिन् इति दीपं — *Panini* VI.3.134).

7. Visvadbha, by all means (विश्वधा सर्वप्रकारैः—*Sayana*); one who sustains all (विश्वधा यो विश्वं दधाति स । अत्रैकान्तस्यो वर्णस्तोष इति स तोषः—*Daya*.).

8. वृद्ध (संहितायामिति दीपं. —*Panini* VI.3.132).

Hymn-23

1. गव्य=गव्या (संहितायाम्—*Panini* VI.1.70).

Vasistha, superlative of *vasu* (vocative) ; i.e. whose existence or position is of supreme importance (वसिष्ठ अतिशयेन वसो—*Daya*.).

2. Ghosa, speech (घोष=वाङ्, *Nigh.* I.11).

Surudhab, quick in check or obstruction (शुरुधः ये सद्यो रज्यन्ति ते—*Daya*. ; the plants or herbs शुरुधः शुरुचं सद्यन्तीति शुरुध औपध्वः—*Sayana*).

Surudh, शुरुध् ; *f. pl.* (probably connected with √ श्रुध्) invigorating draughts (strength—*Griffith*); healing herbs ; any refreshment or comfort.

3. Gavesanam, गोश्वपणम्, cow-bestowing, of the one searching for cow (गवेषणं रयं गवां प्रापकमिन्द्रस्य रयं—*Sayana*); land-bestowing, the chariot which brings some one to land (गं नृमि प्रापकं रयं—*Daya*.).

Haribhyam, with two horses (हरिभ्यां मश्वान्या—*Daya*.).

Indrah, the Sun (इन्द्रः सूर्यः—*Daya*.).

Vṛtrani, wealths (वृत्राणि वनानि—*Daya.*; वृत्र=वन—(Nigh. II.10), enemies, adversaries (वृत्रा ण ववृन् प्रतिद्वन्द्वानि—*Sayana*).

Aprati, indirectly, invisibly (अप्रति अप्रत्यक्षेऽपि—*Daya.*); unresisting (अप्रति अप्रतिद्वन्द्वानि—*Sayana*).

4. **Niyutah**, the definite (नियुत निमित्तान्—*Daya.*); Niyuta-steeds (*Sayana*).

Dhibhih, by holy rites; by wisdom or intellect (धीभिः प्रज्ञाभिः कर्मभिर्वा—*Sayana*, प्रज्ञाभिः—*Daya.*), अचञ्छ—अच्छ (संहितायाम्—*Panini* VI.1.70).

5. **Tuviradhasam**, immense wealth and progeny (तुविराधसं बहुधनां पुत्रं—*Sayana*; बहुधनघान्यम्—*Daya.*).

6. See Yv. XX.54. For वीरवत् पातु read वीरवद्भातु

Hymn-24

1. **Puruluṭa**, O much invoked (पुरुलूत ! बहुभिः स्तुत !—*Daya.*, vocative); an epithet for Indra.

Nrbhih, by human graces; by men; by leaders (नृभिः नायकैर्मनुजैः—*Daya.*); by Maruts (नृभिः मरुद्भिः—*Sayana*).

2. **Manisa**, invocation (मनीषा स्तुतिः—*Sayana*); the dear one, the lady (मनीषा प्रिया—*Daya.*).

Dvibarhab, mighty in two worlds (द्विवर्हः पृथगर्थे प्रथमा द्विवर्हसो द्वयोः रथानयोः—*Sayana*); one who grows by learning and efforts (these two) (द्विवर्हः द्वाभ्यां विद्याभिरुपायाभ्यां यो वर्धते सः—*Daya.*).

3. **Barhih**, a sacred place; space (बर्हिः उत्तमं स्थानमवकाशं वा—*Daya.*), अचञ्छ=अच्छ (संहितायाम्—*Panini* VI.1.70).

4. **Uṭbhih**, defence devices, protections (ऊतिभिः रक्षणैश्च क्रियाभिः—*Daya.*).

5. **Sromatam**, sustenance, worth hearing, enlightenment;

wealth ; progeny (धोमत्तं धोतम्यं विज्ञानमन्तादिकं वा—*Daya.* ; अयणीयमन्तं पुत्रं वा—*Sayana*).

Divi-ivs dyam adhi nah Sromatam dhah—Grant us sustenance notorious as the sky in heaven (*Wilson*).

Hymn-25

For verse 3, see Nir. V.5

1. Addressed to *Ugra-Indra* (vocative); Fierce Indra !

2. *Durge*, in the fortress; accessible to enemies with difficulty (दुर्गे दुर्गे वे वत्समिदुर्ध्वेन गन्तव्ये प्रकोटे—*Daya.* ; in battle (दुर्गे पृढे—*Sayana*).

3. *Satam te Utavah*, hundreds of thy protections. The word कृतिः (*Utih*) is derived from √पद्, to protect (ज्तेः प्रवत्—Nir. V.3 as in वा त्वा रमं ययोतये (VIII.68.1).

Dyunnam is derived from √द्युन्, to shine, and means glory or food (द्युन्मं शोततेः । ययोवात्मं वा—Nir. V.5; पस्ते द्युन्ममि रस्तं च घेहि—bestow upon us glory and treasure. *Dyunnam*=धन, Nigh. II.10).

Siprin, O the one with good face, the handsome (vocative) (सिप्रिन् सुमुख—*Daya.*); handsome-chinned; an epithet for Indra (सिप्रिन् उष्णोपिन्निन्द्र one with nice head dress—*Sayana*).

See also III.36.10; VII.25.3; VIII.17.4; 61.4

Vanusah martyasya, on the mischievous mortal; on the one who begs with hypocrisy (वनुषः पापमानस्य मर्त्यस्य मनुष्यस्य—*Daya.* ; पीडितस्य मर्त्यस्य—*Sayana*).

4. *Tavisivah*, O the strong one; O the mighty (हे तविषीवः बलवान्—*Sayana*; तविषी=army; one who possesses accomplished army ; तविषीवः प्रशंसिता तविषी सेना विद्यते तस्य तस्मद्बलं—*Daya.*), (तविषी strength : बलनाम, Nigh. II.9).

Harivah, lord of baysteeds, or of men (हरिवः प्रवस्तो हरयो मनुष्या विराजन्ते यस्य तत्सम्बुद्धौ—*Daya*.)

5. **Hari-asvaya**, the one possessing excellent horses and men (प्रशंसितनराश्वाय—*Daya*.); lord of baysteeds (हर्यश्वाय हरिनामकाश्वयेन्द्राय; an epithet of Indra—*Sayana*).

Vṛtra, enemies (वृत्रा वृत्रून्—*Sayana*; also troubles (वृत्रा वृत्राणि—*Daya*.).

Hymn-26

1. **Abrahmanah**, one who is not a Brahmana, i.e. who is ignorant of the four Vedas (अब्रह्मज्ञः अचतुर्वेदविदः—*Daya*.); unaccompanied by prayer (स्तौत्रहीनाः—*Sayana*).

2. **Uktha-uktha**, with reiterated prayer (उपवे-उपवे वास्त्रे-वास्त्रे । वयमाणः—*Sayana*; धर्मं उपवेष्टव्ये व्यवहारे-व्यवहारे—*Daya*.).

3. **Ekah**, unaided.

Samanah, equally; equal to the task.

Mamrje, मामृजे=ममृजे (पुत्रादीनां दीर्घोऽन्यासस्य—*Panini* VI.1.7); efficiently purifies or rules over, or possesses (from √मृज् to purify or sanctify: मामृजे मृजति शोधयति—*Daya*.; , √ सम्पृज् शोधयते—*Sayana*).

4. **Mithasturah**, mutually progressing with speed; many and emulous (मियः परस्परं तुरं वाधमानाः सन्निष्ठा वा—*Sayana*; वा मियस्तुरयन्ति ताः—*Daya*.).

Hymn-27

1. **Dhiyah**, wisdom, intellects (धियः प्रज्ञाः—*Daya*.; actions, कर्माणि—*Sayana*).

Nemadhita, in the battle (नेमधिता नेमधितो संजाने—*Daya*.; *Sayana*; नेमधित्वा-संजानं नाम, *Nigh.* II.1.).

Nrsata, benefactor of men (नृपाता नृषां संभक्ता—*Sayana*); नरः सोदन्ति पस्मिन्तस्मिन्—*Daya*.).

Yunajate—**Yunjate**, (युनजते=युञ्जते, बहुलं छन्दसीत्य लोपो न—*Panini*). Other such exceptions are युनजन्=युनक्ति VII.36.4; युनजते=युञ्जते VII.27.1; युनजन्=युञ्जन् VI.67.11.

2. ऋषा=ऋष (निषातस्यचेति दीर्घः—*Panini* VI.3.135).

3. **Ksami**, on the earth (क्षमि पृथिव्यां—*Daya*.).

4. नू=नु, readily, (ऋचितनुमेति दीर्घः—*Panini* VI.3.132).

5. कृषी—कृषि (द्वयचोस्तस्तिङ इति दीर्घः—*Panini* VI.3.134) नू=नु—(*Panini* VI.3.132)

Hymn-28

1. **Brahma**, ब्रह्मा=ब्रह्म=wealth or food (संहितायाम्—*Panini* VI.1.70); (ब्रह्म धनमन्नं वा—*Daya*.); prayer or adoration (ब्रह्म स्तोत्रं—*Sayana*).

Harayah, men (हरयः मनुष्याः । यक्ष वाच्छन्दसीति रोः स्थान उकारादेशः—*Daya*.); horses (यवयोः—*Sayana*.)

3. **Atutujim**, sluggish (अतूतुजि भृणम् हिलम्—*Daya*); one who is not a donor; not a yajamana (अतूतुजि यदातारं ययजमानं—*Sayana*).

Tutujih, the donor, the yajamana तूतुजिः दाता यजमानः—*Sayana*); the active person; the strong one (वत्तवान्—*Daya*.).

Ksatraya, for wealth; for kingdom (क्षत्राय राज्याय धनाय वा—*Daya*.); धनाय—*Sayana*; since रयिः=क्षत्रं=धननाम—*Nigh.* II.10)

5. **Brahma-kṛtim**, action pertaining to wealth ब्रह्मकृति ब्रह्मणो धनस्य कृति. क्रिया यत्नं तद्—*Daya*.); pious rites of the worshipper (ब्रह्मकृति क्रियमाणं ब्रह्मस्तोत्रं—*Sayana*).

Hymn-29

1. **Hari-vah**, हरिवधः lord of bay-steeds (हरिवः हरिवन्निन्द्र—*Sayana*); one associated with eminent persons (प्रवर्तते मनुष्यैर्वृत्त—*Daya*.; vocative). A very common epithet of Indra : 1.3.6; 33.5, 165.3; 167.1; 173.13;

174.6; 175.1. and numerous other references. Dayananda's interpretations are (i) प्रगस्ताहरयाश्वा विद्यते यस्य तत्सम्बुद्धौ (इन्द्र विद्युज्जन) —Yv. XX 89; प्रगस्तौ ह्ये विद्यते यस्य, तत्सम्बुद्धौ —Yv. XXXIV.19; विद्वत् संमपिष (इन्द्र-राजन्) —IV.21.11, प्रगस्ता हरयो मनुष्या विद्यन्ते यस्य, तत्सम्बुद्धौ (राजन्); प्रगस्ता हरयः किरणा इवाश्वा विद्यन्ते यस्य तत्सम्बुद्धौ —XXX.63 etc विद्या-पिष (द्वयोतस्तिष्ठ इति दीर्घः —*Panini* VI.3.134)

2. *Tuyam*, readily ; with speed (तूयं=विप्रताम Nigh. II. 15; *Daya.*; *Sayana*).

3. मया=मय (विद्योतस्तिष्ठ इति दीर्घः —*Panini* VI.3. 135)

4. *Pramatih*, providence ; superior intellect (प्रमतिः प्रकृष्टप्रज्ञः —*Daya.*); well-affected ; related with good will; a close relation (प्रमति बन्धुः —*Sayana*).

Hymn-30

1. मया —मय (द्वयोतस्तिष्ठ इति दीर्घः —*Panini* VI.3.135)

2. *Vivaci*, in such a strife, where the words of opposition are spoken (विवाचि विरुद्धा वाचो यस्मिन्संग्रामे भवति तस्मिन् —*Daya.*). In the variously clamorous strife (विवाचि विविधा वाचो यस्मिन्संग्रामे भवति तस्मिन्बुद्धौ —*Sayana*).

Surah, brave persons (शूरा. मनुहिंसका. —*Daya.*).

Suryasya satau, for the long enjoyment of the sun (सूर्यस्य सातो व्रंममने । सरति गच्छतीत्यामृतं सूर्यो विवक्षितः । तस्य विरुक्कालं प्राप्त्यर्थम् —*Surya* here expresses life —*Sayana*, सूर्यस्य सचित्तमण्डलस्यैव राज्यस्य मध्यं सातो संदिभागे —*Daya.*).

4. यच्छा —यच्छ (द्वयोतस्तिष्ठ इति दीर्घः —*Panini* VI.3.135)

5. Same as VII.28.5 ; 29.5.

Hymn-31

1. *Haryasvaya*, master of vital powers. see also III.52.7, VII.25.5 ; 31.1, 31.12, *hari-asva* being an epithet of Indra (हयस्याय हरयो मनुष्या हरणशीला वा सद्यं यस्य स. —*Daya.*).

Soma-pavne, of devotional love ; for the one who drinks or enjoys Soma (सोम पान्ने यः सोमं पिबति तस्मै — *Daya.*).

2. Satya radhase, truth-personified ; truth alone is whose wealth (सत्यरादसे सत्यराधो धनं यस्य तस्मै—*Daya.*); affluent in truth.

पक्वमा = चक्षुः (संहितायाम्—*Panini VI.1.70*).

3. Vajayuh, one who becomes a winner of, or one who longs for food and nourishment (वाचं वशस्तमन्नं धनं वाऽऽत्मन इच्छति — *Daya.* ; पन्नकामः — *Sayana*).

Gavyuh, one who becomes a winner of, or one who longs for cattle (or land, or speech) (गव्युः गांश्चिदीमुत्तमो वाचं वा कामयमानः — *Daya.* ; गोकामः — *Sayana*).

Hiranyayuh, one who becomes a winner of, or one who longs for gold (हिरण्ययुः हिरण्यं सुवर्णं कामयमानः — *Daya.* ; हिरण्यकामः—*Sayana*).

Be willing to give us food, to give us cattle ; be willing to give us gold (*Wilson*).

5. Nide, for the reviler (निदे निन्दकाय—*Daya.* ; निन्दिते—*Sayana*).

Vaktave, for the abuser (वक्तवे वक्तव्याय—*Daya.* ; पक्षयवाक्पानो वक्त्रे — *Sayana*).

Aravne, one who does not liberally give ; a withholder of offerings (अरावणे अदात्रे—*Sayana*).

Kratuh, worship ; an excellent selfless action ; also superior intellect (क्रतुः प्रज्ञा—*Daya.* ; मम क्रतुः मदीयं स्तोत्रं सदायं कर्म गच्छति शक्तिं श्रेयः । अस्मदीयं स्तोत्रं ममश्रितं प्रविशति वरधर्मः — *Sayana*).

6. Purah-yodhah, front-line fighter, preceder in battle (पुरोयोधः पुरस्तात् योद्धा—*Daya.*).

Hymn-32

1. **Brahmakṛtaḥ**, the hymn chanters; see also X.50.7; 54.6; 66.5; see earlier notes on *Brahma-kṛtim*, VII 28.5; 29.2; 5; 30.5; also the persons who work for wealth or food (य दनमन्त्रं वा कुर्वन्ति ते—*Daya* ; स्तोत्रकृतः—*Sayana*).

Jaritarah, praisers (जरितारः सत्यस्त्वावरः—*Daya* ; स्तोतारः—*Sayana*)

Madhau na maksa asate; swarm-like flies round honey.

4. **Somasah**, elixirs of devotion; inducers (सोमासः प्रेरकाः—*Daya* ; सोमाः—*Sayana*).

Dadhyasirah, mixtures of curd; curds of pious action (दध्यासिरः ये दधत्वायनन्ति ते—*Daya* ; दधिनियणाः—*Sayana*).

Haribhyam, with two powers, mental and vital, two horses (हरिभ्यां युगलितोऽभ्यामश्वोभ्यां युवने रथेन—*Daya* ; अश्वोभ्यां—*Sayana*).

5. पृ०=पृ

7. पवा=पव

8. सुनोता=सुनोत

Soma-pavne, the vessel for drinking Soma; the drinker of Soma; for the one who enjoys Soma (सोमपावने महोपधि रत्नं पात्रे—*Daya* ; सोमस्य पात्रे—*Sayana*).

Paktih, baked cakes (पक्तीः पाकान्—*Daya* ; पक्वम्यान् पुरोडासादीन्—*Sayana*).

9. **Atuje**, for the sacrifice (यातुजे तृजि हित्वा यमां दानकर्म वा । यातृणामग्नि हिंसकाय धनानां प्रदाते वेन्द्राय—*Sayana*).

10. **Gomati braje**, in the pastures full of cattle (गोमति गावो बहवो धेनवो विद्यन्ते यस्मिंस्तग्निम् प्रजे यजनि यस्मिन्तग्निम् स्याते—*Daya* ; गोमति गोधुवते प्रजे गोष्ठे—*Sayana*).

12. Somini, one who participates in a yajna; the *yajamana* or the institutor of sacrifice; the one with grace and splendour (सोमिनि ऐश्वर्यवति—*Daya*. ; सोमिनि यजमाने—*Sayana*)

13. Purvib causa, even the ancient ones or old ones (पूर्वीः प्राचीनाः जन सवि—*Daya*. ; पूर्वी बह्व्यः जन इति समुदायो नैत्यर्थे वर्तते—*Sayana*).

Akharvan, comprehensive ; not small (अखर्वं अनल्पं पूर्णम्—*Daya*. ; *Sayana*)

14. Parye divi, the day of completion (पार्ये पासनीये पूर्णं वा ; दिवि प्रकाशे—*Daya*.) ; on the day of libation (पार्ये दिवि सोत्येऽहनि—*Sayana*).

15. सूरिभिः विमवा दुरिता नरेम, may we pass over all difficulties (sins or obstacles) by your guidance (प्रणीती) along with all your worshippers (सूरिभिः ; त्वोदभिः —*Sayana*; विद्वद्भिः सह—*Daya*.).

16. Tvam visvasya dhanada asi, you are the giver of wealth to all and every one (to the entire state) ; (त्वं विष्वत्स्य समग्रस्य राष्ट्रस्य धनदाः योधनं ददाति सः प्रसि —*Daya*.).

18. Rada-vaso, one who lives in the scratches ; (रदावसो यो दिव्य विवेचनेषु वसति तत्सम्बुद्धौ—*Daya*. ; one who gives wealth (रदति ददाति वसूनीति —*Sayana*).

The word occurs nowhere else in the *Rgveda*. (रादावसो = रद्वसो vocative ; an epithet of Indra).

20. Sisasati, सिषासति = सिषासति, acquires food (सम्पन्नतुमिच्छति —*Daya*. ; संभजते—*Sayana*).

Name, नम्रे, bend down.

Name Nemim tasta iva, नमे नेमिं तप्ताश्च, as the carpenter bends the wooden circumference of the wheel.

21. Parye divi, on the day of completion ; on the day of libation ; see VII.32.14.

23. *Asvayantah*, those who like the company of learned scholars (अश्वयन्तः सन्तोऽपि गुरुः कामधमानः —*Daya*. ; (and of horses, अश्वानिच्छन्तः —*Sayana*).

Gavyantah, persons fond of divine speech ; or good land, (गव्यस्त आरमणो वा सुशिक्षिता वाचमुत्तमां भूमिं येच्छन्तः —*Daya*. , वा इच्छन्तः —*Sayana*).

25. गवा = गव

26. *Kratum*, wisdom, intellect, discriminating good from bad (कृतुं धर्मां प्रज्ञा—*Daya*.).

Hymn-33

For verses 8, 10, and 11, see Nir. X.1.20 ; VI.7 and V.14 respectively.

The *devatas* or the divinities of the first nine verses of this hymn are the sons of Vasistha and Vasistha is the seer. In the last six, Vasistha is considered to be the divinity, and his sons as the seers. Here is a dialogue between Indra and Vasistha including his sons

1. *Svityancah*, those who attain promotion (शिवित्यञ्चः ये शिविति श्रुतिमुञ्चन्ति प्राप्नुयन्ति ते—*Daya*) ; white-complexioned accomplisners of holy ceremonies (शिवदग्ं श्वेतवर्णमञ्चन्तीति शिवित्यञ्चः । श्वेतवर्णा इत्यर्थः —*Sayana*) white-coloured ; an epithet for Vasistha.

Daksinatah-kapardah, the Brahmacarins wearing the lock of hair on the right side (दक्षिणतस्कपर्दाः । दक्षिणतः कपर्दा जटाजूटा येषां ब्रह्मचारिणा ते—*Daya*. ; दक्षिणे शिरसो नागे कपर्दाश्च जूटा येषां ते दक्षिणतस्कपर्दाः —*Sayana*, *Kaparda* or *Cuda* जुडा is the single lock of hair left on the top of the head at tonsure, which, according to Sayana, has been the practice in the family of Vasisthas (दक्षिणे क्षीर्षोभागे).

2. *Durat indram abayam*—*Sayana* quotes a legend to interpret it: When the sons of Vasistha had undertaken a Soma sacrifice to Indra on behalf of Sudas, they found that he was present at a similar solemnity instituted by the king Pasadyumna (पाशद्युम्नः), the son of Vayata (वायवः), on which they abused the king, broke off his sacrifice, and by

their *mantras*, compelled Indra to come to that of their patrons.

Vaisantam, related to the person entering (वैशन्तं वैशन्तस्य विपशो जनस्येनम्—*Daya.*) ; the ladle for holding the Soma juice (वैशन्तं । वैशन्तः पल्पसन् । अत्र वैशन्तस्येन सोमागारश्चमसो लक्ष्यते—*Sayana*). The word does not occur anywhere else in the *R̥gveda*.

Pasa-dyumnasya, the one who has acquired wealth and glory (पाशद्युम्नस्य पाशादभ्राष्टं युम्नं यशोधनं येन तस्य —*Daya.*).

Vayatasya, of Vayata ; the enlightened (वायतस्य विज्ञानयतः)

Vasisthan, those who are exceedingly fond of enlightenment, and accept it for their life (वसिष्ठान् प्रतिष्ठयेन विद्यासु कृतवानान्—*Daya.*).

3. **Bhedam ebhik jaghana**, he easily slew his foe.

Bhedam, worth being broken to pieces ; worth crushing to pieces (भेदं भेदनीयं विदारणीयं, जघान हन्यात्—*Daya.*).

Bheda may be a proper name too ; (भेदनामयं भर्तुं, एभिः वसिष्ठैः—*Sayana*).

Dasarajne, in the war with ten kings (दाशराज्ञे दशभिः राजभिः सह युद्धे प्रवृत्ते—*Sayana*) ; for the king who gives comforts (दाशराज्ञे यो दाशति सुखं ददाति राजा तस्य—*Daya.*). See also दाशराज्ञे परियन्तय ० VII, 83.8, and दशभिः चिरमप्रयाना, VII.14.5 for defence of Sudas.

4. **Pitṛnam**, पित्राणाम्, of parents etc. This word in genitive case (plural) may be used honorifically implying father, i.e., Vasistha (*Wilson* ; पारोक्ष्येण वसिष्ठस्यैव कीर्तनम्—*Sayana*).

Aksam avyayam, pervading and endless (अक्षं व्याप्तं अमयं नाशरहितं—*Daya.*) ; I cause to move the axle of the car, ascribing the words to Vasistha, as announcing his intention to return to his hermitage (*Wilson*).

5. **Trīṣubhyah**, for the Tritsus, defenders against the enemies (तृस्तुभ्यः पत्रूणां हितकेभ्यः—*Daya.*).

Dasarajne, for the king of liberal givers (दासराज दासराज दासराज राजे—*Dasaraj*) ; in the war with ten kings (दशराज राजा दशराज—*Sajana*).

Bharatah, those who take a good care of body and its maintenance (भरतः देहधारकदीपका. —*Daya*).

Bharata has been a historic king also, who derived his name from the word occurring in the R̥gvedic text, *bharata*, with the etymological meaning as given by Dayananda or in the *Nirukta*.

Macdonell and Keith have given a good summary of the history that goes under the name of Bharata and the family (Vol. II : 94-95): "Bharata is the name of a people of great importance in the R̥gveda and other literature. In the R̥gveda, they appear prominently in the Third and the Seventh Mandalas in connexion with *Sudas* and the *Tritsus*, whilst in the Sixth Mandala, they are associated with *Divodasa*. In one passage (VII.8.4), the Bharatas are like the *Tritsus*, the enemies of the *Purus* (पुरु) : there can be little doubt that Ludwig's views of the identity of the Bharata and *Tritsus* is practically correct. More precisely Oldenberg considers that the *Tritsus* are the Vasisthas, the family singers of the Bharatas ; while Geldner recognizes, with perhaps more probability, in the *Tritsus* the royal family of the Bharatas. That the *Tritsus* and Bharatas were enemies, as Zimmer holds, is most improbable even on geographical grounds, for the *Tritsus* in Zimmer's view occupied the country to the east of the Parusni river (Ravi) and the Bharatas must, therefore, be regarded as coming against the *Tritsus* from the west, whereas the R̥gveda recognizes two Bharata chiefs on the *Sarasvati* (सरस्वती), *Apaya* (आपया) and *Drsadvati* (द्रुषद्वती)—that is the holy land of India, the Madhyadeva (मध्यदेश)...The *Satapatha Brahmana* mentions *Bharate Dauh-Santi* (भरत दीपन्ति) as a king, sacrificer of the Asvamedha and *Satanika Satrajita* (सतानीक सतारजित) as another Bharat who offered that sacrifice (SBr.XIII.5.4). The *Aitareya Brahmana* (VIII.23 and 21) mentions Bharata Dauhsyanti (भरत दीपन्ति) as receiving the kingly coronation from *Dirghatamas Mamateya* (दीर्घतमस्व नामतेय) and *Satanika* as being consecrated by *Somasusman vajaratnayana*, (सोमसुष्मन् वाजरत्नायन्), a priest whose name is of quite late origin. "Bharata kings also won victories over the *Kasis* and made offerings on the Yamuna and the Ganga."

6. *Tritsunam visah*, people of the disreputed (तृत्सुनां विषाः शत्रुदत्तान्).

प्रजा मनुष्यान्—*Daya.*) ; the people of the *Tritsus*.—The *Tritsus* are the same as Bharatas. A story is narrated in the Mahabharata: *Samvarana*, (सवरण), the son of *Rkṣa* (ऋक्ष), the fourth in descent from *Bharata*, the son of *Dusyanṭa* (दुष्यन्त), was driven from the kingdom by the *Pancalas* (पंचाल), and obliged to take refuge with his tribe amongst the thickets on the *Sindhu* until *Vasistha* came to them, and consoled to be the *Raja's* Purohita, when they recovered the territory (*Wilson*).

7. *Trayah Krnavanti retah*, three shed moisture. The three are fire, terrestrial, interspatial, and celestial ; or the triad of earth, water and fire ; (तयः विष्टुद् गोम सूर्यव्याज्जयो मृन्मप्लेगांश्च वा—*Daya.*). *Sayana* quotes *Satyayana* (साट्यायन) for the explanation of this verse: the three who send rain on the three regions of earth, air and heaven, are *Agni*, *Vayu* and *Aditya*, and they also diffuse warmth ; their offsprings are the *Vasus*, the *Rudras*, the *Adityas*, the latter of whom are the same with *jyotis*, light (*Wilson*) : त्रयः सृष्ट्वन्ति भुवनेषु रेत इत्यग्निः पृथिव्यां रेतः सृष्ट्वोति वायुरस्तरिषा आदित्यो दिवि त्रिरुः प्रजा भार्या ज्योतिरशा इति वसवो यदा आदित्यास्तमसां ज्योतिर्यदुक्षरावावित्पृथ्वी यमसि उपसं सचन्त इत्यग्निं यमसं सचते वायुरयमं सचते आदित्य उपसं सचते” —साट्यायन.

Aryah, people of excellent qualities, actions and behaviour (भार्याः उत्तमगुणकर्मस्वभावाः—*Daya.*).

Gharṃasah, sins (घर्मानः शम्पानि—*Daya.*) : light and warmth, or shining ones (घर्मानः दीप्यमानाः —*Sayana*).

8. Their splendour is dazzling like the sun, their greatness is unfathomed like that of the ocean, their speed is like that of the wind. Your hymn, O *Vasisthas*, cannot be imitated by any other.” This is panegyric (*Nir.*XI.20).

9. *Ninyan Hṛdayasya praketaih sahasraivalsam*—In the innermost centre of ourselves, we have innumerable seedlings of various disciplines of knowledge (निष्पन्निर्णीतान्तर्गतं हृदयस्य आत्मनो मध्ये प्रकैतैः प्रकृष्टाणि. प्रज्ञाणिः सहस्रवल्गं सन्मध्यमदया जलसा अक्षुरा एव साहस्रवल्गं यस्मिन् विज्ञानमय व्यवहारम्—*Daya.*) ; the hidden thousand-branched world (निष्पन्निर्णीतं हृदयं ; निष्पन्निर्णीतनाम, hidden, *Nigh.*III.25 ; सहस्रवल्गं सहस्रगार्धं संसारम्—*Sayana*).

Sayana refers to world or *Samsaram*, the revolving world of

various living beings or the succession of many births. Perhaps an allusion is intended ; i.e. , a reference to the repeated births of Vasistha (a plural here being put for the singular).

Yamena tatam paridhim vayantah apsarasah upa seduh vasistbah—
(यो यमस्तस्यो यमेन जह तत परिधिं वयन्तः वसिष्ठाः : prose order by *Daya*). .

Yamena, by the presiding Lord ; by the regulator of all (यमेन नियन्त्रा जगदीश्वरेण —*Daya*.), कारणात्मना सर्वनिदन्ता—*Sayana*.

Apsarasah, they who move in water or interspace. (यमस्तस्यः या अप्सवन्तरिक्षे सरन्ति गच्छन्ति ताः —*Daya*.).

tatam, spread, pervaded, extensive (ततं व्याप्तं—*Daya* ; विस्तृतं —*Sayana*).

vayantah, permeating, spreading over ; weaving (वयन्तः व्याप्नुवन्तः —*Daya*.).

paridhim, circumscribing line of the world ; cover (परिधिं संवर्तोकावरणम्—*Daya*. ; वस्त्रं—*Sayana*). Wilson translates the line as : The *apsaras* sit down (उपसृज्य), wearing the vesture spread out by Yama. According to Wilson, the word *Vasisthah* has no business in this part of the construction, and must be connected with the first word in the verse, *te* (ते)—ते वसिष्ठाः i.e. these *Vasisthas* or that Vasistha.

Wilson sees in this line an allusion to *Urvashi*, उर्वशी, a nymph, who sat down or approached in the capacity of a mother (जननीत्वेन), wearing that vesture, which she was destined by former acts to wear.

10. **Agastyo yat tva visah ajabhara**, in as much as Agastya bore thee from thy abode.

Agastye, the one who has got rid of his shortcomings ; a faultless person (अगस्त्यः अलक्ष्यः —*Daya*).

Vasistha, O eminently learned (वसिष्ठं प्रवक्ष्य विद्वन्! —*Daya*.).

Visah, people (विशः प्रजाः —*Daya*.). We two, *Mitra* and *Varuna*,

will beget (नियेतन्नम मित्रावरुणौ प्राया जगदिध्यावः —*Sayana*).

Ajabhara, surrounding from all sides (प्राजगार समन्ताद् दिग्भिः —*Daya*; प्राजहार—*Sayana*).

Apasyatam, the two divinities determined this Vasistha shall be begotten by us (अपश्यताम् । प्रावास्यामयं जायेतेति समकल्पतामित्यर्थः).

The alternative meanings proposed by *Sayana* are: (i) "When Agastya took thee from the former condition, we two, Mitra and Varuna, will beget or (ii) the two divinities determined this Vasistha shall be begotten by us."

We have another plausible interpretation of this verse, where Agastya is the sun, *Vasistha* represents the widely present water (vapour or liquid) : O widely present water, Mitra and Varuna gases, having left their original form under an electric spark, see you (यसिष्ठा! विशुतः ज्योतिः परिसञ्चिह्नानं यत् त्वा । मित्रावरुणौ प्रपश्यत) that you are born of them, therefore one of your names is *janma* (तत् ते एकं जन्म) ; and the one whom the Sun has produced for the sake of people (उत यत् त्वा अगस्त्यः विशः प्राजगार), is of the name *janma* (see Nigh. जन्म = जननाम् I.12 ; which is a synonym of water).

The same theme is taken up by the next verse.

O Vasistha ; thou art a son of Mitra and Varuna. O Brahmana, thou wert born from the mind of Urvasi, (thou art) the drop that fell in divine fervour. All the gods received thee in the atmosphere.

Drop ; it is well nourished, it is to be absorbed. All the gods supported thee in the atmosphere. *Puskaram* means atmosphere ; it nourishes (पोषति) created beings. Water is called *puskaram*, because it is a means of worship (पूजाकरम्), or to be worshipped (यज्). The other meaning of *puskara* is lotus also, derived from the same root. It is a means of decorating the body (वपुष-करम्) ; अस्यानि मंत्रावरुणौ यतिष्ठः । उर्वरया ब्रह्मन् मनसोऽधिजातः । द्रप्सं स्वन्नम् । ब्रह्मणा दीव्येन । द्रप्सः संभूतः । स्तानीयो ययति । सर्वे देवाः पृक्वरे ज्ञाकारयन्त । पृक्करमन्त्रिन्मि । पोषति यतामि । उदकं पुष्करम् । पूजानकरम् । पूजयितव्यम् । इदमपीतरत्पुष्करमेतन्मादेव । पुष्करं यपुष्करं वा —*Nir.V.14*).

Maitra-varunah—the knower of prana and udana vital forces

(मैत्रायण नित्रायणयोः प्राचीनयोः वेदा—*Daya*.).

Vasistha, O fully accomplished scholar (वसिष्ठ ! पूर्णं विद्वन्!—*Daya*.).

Urvasyah, of special knowledge (उर्वशीति पदनाम—Nigh IV.2; —*Daya*).

Puskara, in the midspace (पुष्कर=मन्तरिक्षनाम Nigh.I.3).

Drapsam, charming, attractive (द्रप्सं कमनीयं—*Daya*.).

Brahman, O the knower of the Veda or divine knowledge (ब्रह्मन् सगलवेदविदं—*Daya*.).

12. *Yamena*, by the air or lightning (यमेन वायुना विद्युता वा—*Daya*.).

Apsarasah, out 'of air or wind flowing in the mid-space (मन्तरिक्षात् वायोः—*Daya*.).

Vasisthah, prominently present (वसिष्ठः प्रतिपद्येन यमुमाद्—*Daya*.).

13. *Satre*—In a prolonged or big sacrifice (सत्तै दीर्घे यज्ञे—*Daya*.; ऋक्त्तुं के वागे—*Sayana*).

Kumbhe, in the pot (कुम्भे कलशे—*Daya*.); in *vasativara* (vessel—*Sayana*) ; the ocean is the pot from which rises the sun.

Retah, moisture ; vital fluid ; enlightenment (रैतः उदकमिव विज्ञानम्—*Daya*.).

Tatah, from that (pot, the *vasativare*, ततः वासतीवराद् कुम्भाद्—*Sayana*).

Manah, in measure (मानः जमीमात्र.—*Sayana*) ; one which measures or who agrees (यो मम्यते सः—*Daya*.).

Manah (मानः) is also said to be the name of Agastya (the Sun) with reference to his being of the measure of a span at his birth (उज्जिमानः ततोऽनन्तरम् ; मास्यामात्रेण मन्त्रतया ;) मानेन सपिनो मम्यात्तस्मान्मान्य इहोच्यते । यदा

कुम्भादपि जातः कुम्भेनापि हि मीयते । कुम्भ इत्यभिधानं च परिमाणस्य लक्ष्यते । ततोऽसु गृह्यमाणस्तु वसिष्ठः पुष्करे स्थितः । सर्वतः पुष्करे तद्दि विषये देवा प्रचारयन्।

Then Agastya, of great glory, arose being of the length of a peg (गम्या). Because he was meted with a measure, he is here called *manyā* (गम्य); or else because the seer was born from a jar. For measurement is made with jar also. By jar the designation of a measure of capacity (परिमाण) is indicated. Then as waters were being taken up (गृह्यमाण), Vasistha was found standing on a lotus (पुष्कर). There on every side the all gods supported the lotus. (*Bṛhaddevata*, V.152-155).

14. Pratrdah, the dispeller of ignorance and other evils (प्रतृद्-प्रकर्षेण विद्यादिदोष हितकः—*Daya.*).

According to Sayana, Pratrd is same as Tṛtsu (प्रतृद् इति तृत्सव एवाभिधीयन्ते नामान्तरेण—*Sayana*).

Gravanam, abhisavana, the pressing stone (ग्रावाणं अभिषवणं—*Sayana*) ; like the Sun or the cloud (सूर्यो नैषदिद—*Daya.*).

Uktha-bhṛtam, the adept in or the one who adopts the *R̥gveda* (उगधभृत् य ऋग्वेदं विभति—*Daya.* ; गस्ताणां संभवतारम्—*Sayana*); the reciter of the prayer.

Sama-bhṛtam, the adept in the *Samaveda* (सामभृत् यो सामवेदं दधाति—*Daya.* ; उद्गातार विभति—*Sayana*) ; the chanter of the hymn.

Hymn-34

For verses 16, 17 and 22, see Nir. X.44: X.45 and VI.14 respectively.

1. Sutastah, constructed by a good mechanic or carpenter (सुतष्टः उत्तमन क्षिप्तिना निर्मितः—*Daya.*) ; well-constructed, well-ordained (समस्तुतः—*Sayana*).

Manisa, p: i : (मनीषाः स्तुतिः—*Sayana*) ; supreme wisdom (प्रज्ञा—*Daya.*).

2. *Adhah ksarantih apah prthivya divo janitram viduh* The flowing waters know the origin of earth and heaven. See *Mam.* (I 8), where it has been stated that water was the first thing created सप्त एव ससज्जिदी तान् वीजमवासृजत ।

4. *Dhursu*, of the chariot (धूर्स् रवस्व — *Sayana* ; रथाघारेण — *Daya*).

Vajri, the wielder of the thunderbolt ; one possessing arms and weapons (वज्री षस्त्रास्त्र युक्तः — *Daya*).

8. *Ayatuh sadhan rtena, ayatuh - ayatuna*; स्यातुः सयातुना (*Sayana*); an epithet of *rtena* (ऋतेन)—by an inoffensive rite (सयात् उरिकादि भिद्यमयुक्तेन ऋतेन यज्ञेन साधन् कामान् साधयन्—*Sayana*); also, by the rite of one not sacrificing victims.

11. *राष्ट्रानां=राष्ट्राणां*, of the kingdoms (सर्वे वा छन्दोजीवि गत्वाभावः — *Daya*).

13. *Rapah*, sins, blemishes (रपः अपराधम्—*Daya* ; पाप देवाः—*Sayana*).

15. *Sajuh devebbih*, along or associated with learned people ; along with the gods or Nature's bounties (सजुः सह्यतमानः देवेभिः विद्वद्भिर्दिव्यो वृषिष्पारिभिर्वा—*Daya*).

Apam napatam, grandson of waters (i.e. fire); the one who does not cause the fall of waters, i.e. clouds (अपा जलानां नपातं यो न पतति न नश्यति तं मेघमिव — *Daya*).

Apam napat, is explained by the offspring of the self (*tanu-napat*). See X.30.4 also (अपान्तात्मघ्नमीरयो दायान्निविन्ने यजन्ते जीर्वाय) — For *Tannunapat*, see earlier references. Nir.VIII.5-6.

16. *Budhne*; बुध्ने — "With hymns, thou singest the praise of Abi, born in the waters, sitting in the lowest parts of the rivers, in vapours."

Here *budhnam*, (बुधन्म्) means atmosphere: waters are held bound in it, the other word *budhnam* (body) is derived from the same root also i.e. breath is held bound in it. He, who is Ahi, is *budhnya*, i.e. a dweller in atmosphere, *budhnam*, meaning atmosphere. (बुधन्मन्तरिक्षम् । यदा अस्मिन्मृता प्राप [इति वा] । इदमपीतरद् बुधन्मेतस्मादयं । यदा अस्मिन्मृताः प्राणा इति । Nir. X.44).

योदन् = लोदन् = तिष्ठन् (*Daya.*).

17. *Abirbudhnam*, (अहिर्बुधन्म्)—“May Ahi, who dwells in the atmosphere not put us to hurt. May the sacrifice of this man, the lover of sacred rites, never fail.” (Nir.X.45).

Ahii, cloud (अहिः मेघः —*Daya.*).

Budhnyah, pertaining to, or a dweller in, atmosphere (बुध्न्य-बुध्नेऽन्तरिक्षे भवः —*Daya.*).

18. *Aryah*, enemies (अर्यः अरयश्चाजयः —*Daya.* ; *Sayana*).

19. *Svarna Svah + na*, like pleasure or happiness (स्वर्णं सुखमिव —*Daya*); like the sun (आदित्य इव—*Sayana*).

Amebhiih, with strength etc. (अमेभिः बलादिभिः—*Daya*; अमेः बलं; शत्रून् कायन्ते—*Sayana*).

Bhuma, भूमा = भूम (दृष्यतेऽस्तिष्ठ इति दीर्घः—*Panini*, VI.3.134; भवेम = may become—*Daya.*); the worlds, the regions (भूमा सुवसानि—*Sayana*).

20. यच्छा = यच्छ (संहितायाम्—*Panini*, VI.1.70).

21. *Aramatih*, अरमतिः = अलं मतिः ; one with sufficient spiritual wisdom (अरममतिः प्रज्ञावत्य—*Daya.* ; पर्या न बुद्धिः सर्वविषयव्यापि बुद्धिर्वा—*Sayana*).

22. *Sudatrah*, the liberal giver (सुदत्तः सुदुदात्तः—*Daya*; कल्याणदाता—*Sayana*).

Sadatrah, means bountiful giver, may Tvasta, the bountiful giver, distribute wealth among us (सुदत्तः कल्याणदानः Nir. VI .14; त्वष्टा सुदत्तो विदधात् रागः).

There is another term, *suvidatrah* (सुविदत्तः) which means benevolent (सुविदत्तः कल्याणविदः —Nir.VI.14, of. X.15.9).

For the fragment , त्वष्टा सुदत्तो विदधात्सुरागः, see also Yv. II.24 and VIII.14.

23. Tat-ratisacah, the female liberal giver (तत् तान् रतिपाचः या रति दानं सचक्षते ताः —*Daya*. ; the wives of the gods, दानसहिता देवपत्न्यः—*Sayana*).

Parl pasatah; preserve (परि पासतः संचतः रक्षेतां—*Daya*. ; परिपालन्तु ; परिरक्षताम्—*Sayana*).

25. Yuyam pata svastibhih sada nah—May you all ever cherish us with blessings. This is the burthen of a large number of hymns or verses, particularly in the Book VII of the Rgveda, and also in several verses of the Sama, the Yajuh and the Atharva.

Hymn-35

1. Sam nah, for our happiness (सं सुखकादको नः प्रसन्नपम्—*Daya*. ; सं शान्ति, नः प्रसन्नकमलप्रसन्न वा—*Sayana*).

Suvitaya; for prosperity (सुविताय ऐश्वर्याय—*Daya*.).

Sam yob, happiness that gives peace (संशमनं हेतुकं सुखं).

Vajasatau, in battle for our triumph; in life-struggles, वाजसतातो संशमने —*Daya*.).

2. Purandhibh, the firmament or sky, holding innumerable objects (पुराण्यः पुरजः बहुवः पदार्था ध्रियन्ते यत्किन्तु जाकाणः—*Daya*. ; बहुधीः—*Sayana*).

Sansah, संशः appreciation, control, discipline (संशः अनुशासनं प्रशंसा वा

—*Daya*.; (i) नराक्षंसोऽस्तु, (ii) वचनमपि—*Sayana*).

3. *Uruci*, the earth (उरुचो या बहुमन्त्रति प्राप्नोति ता पृथिवी—*Daya*.; विवर्तगमना पृथिवी—*Sayana*).

Svadhbbhih, with provisions (स्वधामिः प्रन्नादिभिः. —*Daya*.).

4. *Isirah*, the moveable, quick moving (इषिरः गमयशीलः —*Sayana*; सद्योगन्ता—*Daya*.).

5. *Rajasah*, of the region (रजसः लोकस्य—*Sayana*, लोकशाखस्य —*Daya*.).

6. *Rudrah*, Lord (रुद्रः परमात्मा—*Daya*.).

Rudrebbhih, with life or vital breaths (रुद्रेभिः जीवैः प्राणैर्वा—*Daya*.).

Jalasah, grief—assuaging (जलापः दुःखनिवारकः —*Daya*.).

Gnabbhih, by wives; also by speech (ग्नाभिः वाग्भिः; ग्ना=वाङ्मान —*Nigh.I.11*).

7. *Svaranam*—the sounds, or the sacrificial posts or *yupas* in the campus of the sacrifice or the *yajnasala* (स्वरूपा यज्ञशालास्तन्म शृद्धानाम्—*Daya*.; यूपानां—*Sayana*).

Prasvah, the well-grown herbs (प्रसवः प्रोपन्नवः —*Sayana*; याः प्रतूयन्ते ता प्रोपन्नवः —*Daya*.).

Gravanah, clouds (ग्रावाणः मेघाः —*Daya*.).

8. *Urucaksa*, extensive radiations (उरुचक्षाः उरुणि बहुती चक्षसि दर्शनानि परमात्मः —*Daya*.; विस्तीर्णं तेजाः —*Sayana*); wide-seeing (*Wilson*).

Pradisah, the cardinal directions or the corner directions (प्रदिशः

एषा ऐशम्यासा वा—*Day'a.*).

9. *Svarkah*, glorified, those who are well-reputed for their ideas; those who are praised (स्वर्कः शोभनस्तुतयः—*Sayana*, शोभना चर्का मता विचारा वेदान्ते—*Daya.*); qualifying word for Maruts (the mortals or the vital forces).

11. *Abhisacah*, अभिषाच अभिषक्त्यः, persons assisting at sacred works (अभिषाचः य सामन्तर घ्रातनि सचन्ते सम्यन्धनन्ति ते—*Daya.*; यश्नाभितः सेवमानाश्च—*Sayana*).

Ratisacah, those who are liberal at gifts persons liberally giving (रतिषाचः ये रतिं विद्यादि दानं सचन्ते ते—*Daya.*; दानं सेवमाना अभि—*Sayana*).

Apyah, belonging to waters or atmosphere अस्याः सप्तस्वन्तरिक्षे भयाश्च—*Sayana*; belonging to waters, i.e. boats or pearls etc., आप्नु भया नीजामिनो मुक्तायाः पदार्था वा—*Daya.*).

12. *Arvantah*, horses.

Hayesu, at the rituals and sacred ceremonies (हयेषु हयनादिसक्तमैनु—*Daya.*; at the seasons of worship स्तोत्रेषु तत्सु—*Sayana*).

13. *Aja*, the unborn (Lord, सज यः कदाचिन्न जायते जगदीश्वर. —*Daya.*).

Ekapat, the one in whose one foot rests the entire creation (एकपाद् सर्वं जगदेकस्मिन् पादे यस्य सः—*Daya.*).

Aja-ekapad: the one-footed driver, or he protects the one foot, or he drinks with one foot, or he has only one foot. He dose not draw one foot out.

(*Av.XI.4.21*—एकं पादं मोक्षिदति); सज एकपादजन एक पादः । एकेन पादेन पातोति वा । एकेन पादेन विवर्तीति वा । एकोऽस्य पाद इति वा—*Nir.XII.29*.

See also पावीरवीतन्यतुरेकपादजः (*X.65.13*).

For सप्तपदा, see II.31.6; VI.50.14; VII.35.13; X.64.4; 65.13; 66.11.

Devagopah, guardians of divine powers (देवगोपाः सर्वेषां रक्षकः, the protector of all, *Daya*. ; देवागोपावितारो यस्यां सा) ; an epithet of *Prṣnih* (पृथिनि), the sky or interspace (अन्तरिक्षमवकाशः).

14. Adityah, those who lead a life of discipline and austerity up to the age of 48 (आदित्याः अष्टाचत्वारिंशद्वर्षं कृतेन ब्रह्मचर्येण पूर्णविद्याः) ; *Rudrah* the same up to the age of 44 years (रुद्राः चतुश्चत्वारिंशद्वर्षं प्रमितेन ब्रह्मचर्येणाधीतविद्याः) ;

Vasavah, the same up to the age of 40 years (वसवः चत्वारिंशद्वर्षं परिमाणेन ब्रह्मचर्येण पठितवेदधात्त्राः —*Daya*.). (The respective ages of disciplined life may be 48, 36 and 24 also).

15. Ura-gayam, of wide reputation (उरगामम् बहुगर्गमिमानं विद्याबोधम् —*Daya*.); the widely renowned son (बहुकीर्तिं पुत्रम्—*Sayana*).

Hymn-36

1. Pratikam, a portion or member of the earth (प्रतीकं पृथिव्या अथवा देवयजनं सप्तर्षं स्थानम्—*Sayana*); the indicative emblem (प्रतीतकरं—*Daya*.).

Gah, rain water (गः माघो वृष्ट्युदकानि—*Sayana*) rays (गः रश्मिनाम; रश्मीन् —*Daya*. Whilst the sun shines scorchingly, it causes rains to shower—यामिरादित्यस्तपति रश्मिभिस्तपतिः पर्जन्यो वर्षति *Taitt.Ar.X.63*—*Sayana*).

Prthivi, the extensive earth (पृथिवी प्रथिता भूमिः—*Sayana*).

Urvi; far-extending (उर्वी विस्तीर्णपति—*Sayana*).

Prthu, extensive (पृथु विस्तीर्ण—*Sayana*).

Suryah rasmibhih gah sasrje, The sun with his rays lets loose the waters.

Sanana, with mountains having high summits (सानना शिखरेषु बह
—*Daya*. ; समुच्छितेन पर्वतादिना—*Sayana*).

Brahma, praise or prayer (ब्रह्मास्तोत्रं स्तुत्यान् सूर्यादीन्—*Sayana*); wealth (धनम्—*Daya*.).

2. Mitra-varuna, O energy and plasma (the pair of in-breath and up-breath).

Inah, Lord (संप्रदो, वर्या, निष्कृत्वान्, दनः —these are synonyms for Lord, Nigh. II.22).

Padavibh, the leader on the foot-path; honourable position or status (पदवीः पः पदं व्येति सः—*Daya*.);

The progenitor of path on which feet tread; also *Varuna*, the custodian of law (पदवीः पदस्य स्थानस्य प्रजनयिता । वरुणा हि वसुधैवकुम्भोऽविरहितेति पदवीरित्युच्यते—*Sayana*).

Bravanah, praised by us (ब्रुवानः ब्रम्भाभिः ब्रूयमानः—*Sayana*). Also see: चित्रोन्मत्तान्यातयति ब्रुवानः—III.59.1.).

3. Maho divah, lofty heaven; or mighty sun.

Vṛṣabha mahah divah sadane jayamanah acikradat, the showerer generated in the dwelling of the mighty sun has cried aloud. This refers to the cry of Parjanya.

Sadane, in the abode, the firmament or midspace (सदने सीदन्ते सस्मिन् तस्मिन्—*Daya*. ; सदनेऽन्तरिक्षे—*Sayana*).

Sasmin-udhan, in that *antariksa* or midspace (सस्मिन्नुधन् तस्मिन् यन्तरिक्षे—*Sayana*; सस्मिन् अन्तरिक्षे ऊधन् उधनि उपसि i.e. in the midspace at the dawn—*Daya*.).

4. **Hari**, the two horses (हरी मत्स्यी—*Daya*; हरीयावयो—*Sayana*).

6. **Sarasvati**, cosmic river; divine speech.

Saptatbi, the seventh (सप्तमी=सप्तमी । सप्त वा छन्दसीति मत्स्य स्थाने प—*Daya*.).

Payasa, by water (पयः सदङ्गनाम —Nigh.I.12).

8. **Aramatim**=the sufficient divine wisdom (अरमतिं सप्तं प्रज्ञान—*Da*, also see:

अरमतिः—aramatih, II.38.4; VII.1.6; 36.21; VIII.31.12; X.64.15, 92.4.

अरमतिं—aramatim, V. 43.6; 54.6; VII.36.8; 42.3; X.92.5.

9. **Sloka**, song of praises; the cultured speech (श्लोकः शिक्षितावाकः श्लोकः वाङ्मय—Nigh. I.11; अस्मदीयं ददं स्तोत्रम्—*Sayana*).

Hymn-37

1. **Vajab**, men of physical strength; men adept in spiritual knowledge (वाजाः विज्ञानयन्त्रः—*Daya*.).

Rbhuksinah, men of enlightenment (ऋषुःलिणः मेधाविनः—*Daya*).

Tripratibh, the three-based; triply combined, (त्रीणि पृष्टानि प्रासित-
ज्ञानि येषां तैः —*Daya*.); *Sayana* enumerates the three as क्षीरदधिसवन्मिश्रं, a
mixture of milk, curd and cereal-powder; or a mixture of milk (क्षीरं), मोक्ष
(herbal plants) and अन्न (cereal meals).

2. **Matibhih dayadhvam**, with an attitude of favour and kindness
(मतिभिः प्रज्ञाभिः दयार्द्रं येषां कृपत—*Daya*.).

3. **Sunrta**, goodness; good nature (सुनृता सत्यव्रियवादी—*Daya*); good

or sweet speech (सूनुतावाक्—*Sayana*).

Mahah, महः, of a large quantity; *arbhasya*, of a small quantity (अर्भस्य अल्पस्य—*Daya*.); of much or of little wealth.

Gabhastau, both of your hands (गभस्ती हस्ती—*Daya*.)

4. Brahma, a prayer; an appreciation; wealth and food (ब्रह्म : स्तोत्रं—*Sayana*; धनमन्नं वा—*Daya*.).

5. Hari-asva, O Lord of vital faculty.

See earlier reference: VII.19.4; 21.1; 22.1; 2; 24.4; and 32.15).

Vavanma, we beg (ववन्म त्वां संभजेम—*Sayana*; याचामहे—*Daya*.).

6. Prksah, food (पृक्षः संपर्चनीय मन्त्रम्—*Daya*.).

Arvah, swift horses or mental faculty.

7. Nīrtih, mother earth (निर्दातिः = पृथिवी नाम—*Nigh*, I. 1).

8. Parvatasya, of the cloud; a friend of Indra in mythology; a god (पर्वत इति कश्चित् इन्द्र-सखा—*Sayana*).

Hymn-38

For verse 7, see Nir. XII.44.

1. Bhagah, worthy of adoration, one full of splendour (भगः भजनोयः सकलैश्वर्यं युक्ताः—*Daya*.).

Savita, the sun; the creator, the bestower of splendour (सविता सकलैश्वर्यप्रदः—*Daya*.).

2. Marta-bhojanam, human enjoyments (मर्तभोजनं मर्तेभ्य एदं भोजनम्

—*Daya* ; मनुष्याणां भोगयोग्य धनम्—*Sayana*)

3. *Visve vasavah*, all the *Vasus*, all gods (विश्वैवसवः नित् सव देवा अग्नि —*Sayana*; for *Vasu*, see earlier notes).

4. For *Devi-Aditih*, (goddess mother), *Deva-Savitr* (God, the creator, the sun); *Varuna* (venerable); *Mitra* (friend, the sun) and *Aryaman* (the law-giver), see our earlier notes.

5. *Ahih*—*budhnyah*, lightning of clouds (i.e. born in clouds).

Varutri, venerable mother (वरुत्री वरणीया नीतिवृत्ता माता—*Daya*.); protectress; the goddess of speech (वाग्देवी—*Sayana*).

Vanusah, of the solicitors (वनुषः याचमानानां—*Daya*.), the enjoying ones.

Ratisacah, the liberal giver (रातिपात्रः दानसेविनः—*Sayana* ; दानस्य दातुः—*Daya*.).

Ekadhenubhīh, with excellent cattle, particularly cow (एकधेनुभिः सुव्याभिर्गोभिः—*Sayana*); with excellent speech (एकैव धेनूवाक् सहायभूता येषां तैः सह—*Daya*.).

6. *Jah-patih*, protectors of progeny or people; the sun, the creator (जात्यपतिः प्रजानां पालकः—*Sayana*; प्रजापालकः—*Daya*.).

Avase, for our lasting protection.

Ratnam, attractive riches (रत्नं रत्नणीयं धनम्—*Daya*. ;—*Sayana*).

7. *Vajinah*, men of wisdom; strong men of quick action; horses (वाजिनः वेगवन्तोऽस्वाः ज्ञानवन्तो योद्धारो वा—*Daya*. ; the gods of this name, एतदभिधायका देवाः—*Sayana*).

Mita-dravah, with measured steps or paces; of well-measured

speed (मितव्रज. दे मितं व्रजन्ति गच्छन्ति ते—*Daya*; one moving on specified paths; or those with slackened speed—मितव्रज मितमार्गाः—*Sayana*;—Nir.XII.44 (मितव्रजः सुमितव्रजः).

For *vajinah*, see Nir.II.28 (एषि स वाजी वैजिनान् i.e. the horse that trots on the road with speed, IV.40.4. May the impetuous ones (*vajinah*) of measured speed and shining brightly be favourable to us in invocations at divine service. Chewing the serpent, the wolf, and the demons, they shall quickly move diseases from us. (Nir. XII.44).

Svarkah, those possessing or bringing excellent food and other articles of enjoyment (स्वर्काः शोभनोऽर्क्षोऽज्जलदिकनेत्र्यं वेपाम्ते—*Daya*.); (शोभनान्ताः—*Sayana*): shining brightly, moving brightly; or praising beautifully; or shining beautifully (स्वर्का स्वचचना इति वा । स्वचनं इति वा । स्वचिप इति वा—Nir. XII.44).

Vṛkam, the robber; the thief (वृकं वदूनामादातारं—*Sayana*; स्तेनम्—*Daya*.).

Deva-tata, at an assembly of the *devas* or enlightened persons in a sacred work (देवतानां विद्वद्भिरनुष्ठातव्ये यज्ञे—*Daya*.); at the worship of gods (देवताती यज्ञे—*Sayana*).

Amivah, diseases (मपीवाः रोगाः—*Daya*. ; रोगान्—*Sayana*).

8. *Vajinah*, persons, powerful and energetic, and rich in wealth and food (वाजिनः बहुविशालान्नां भववेगयुक्ताः—*Daya*.).

Vaje-vaje, in every struggle and life conflict (वाजेवाजे संग्रामे संग्रामे—*Daya*.; in all battles, सर्वेषु युद्धेषु—*Sayana*).

Devayanaih, by the paths of gods, i.e. of the enlightened persons (देवायानैः विद्वन्मार्गैः—*Daya*.).

Rtajnah, seekers and observers of truth (ऋतम् य ऋतं सत्यं जानन्ति ते तस्य व्यवहारं यज्ञं वा जानन्ति ते—*Daya*.; सत्यं जानन्त एव भूताः सत्यो यज्ञ—*Sayana*).

Viprah, men of wisdom (विप्रा. वैवाकिन.—*Daya*.;—*Sayana*).

Hymn-39

For verses 2, 3, 4, see Nir. V.28; XII.43; and VI.13 respectively.

1. *Adri*, the devoted pious pair (of householder and his wife) (अद्री प्रतिवृत्तो पत्नीयजमानो—*Daya*.; पाद्विपन्तो यदावन्तो पत्नीयजमानो—*Sayana*).

Rathya-iva, like two riders in a chariot; like two good horses yoked to a chariot (रथ्येव यथारथेषु साधू जगवो—*Daya*.).

2. *Biritic*, in the midspace (वीरिटे प्रन्तरिक्षे—*Daya*.; Nir.V.28).

For them he twisted the grass soft to tread, in the atmosphere they appear like lords of all creation. At night, at dawn, at men's earliest call, may Vasu and Pusan come with their teams for our welfare.

Biritam, means atmosphere; it is full of fear or light. Or else, it is used for the sake of comparison, i.e. they appear like kings, lords of all, in a great multitude of men. At the termination of night, at the earliest call of men, may Vayu and Pusan come with their teams for our welfare, i.e. protection (Nir.V.28). With his team, i.e. *niyutvan*, one whose steeds are yoked. "Yoked" is so called, from being restrained or yoked. (वीरिटप्रन्तरिक्षम् । भियो वा वासो वा रतिः । अग्निं योपमार्षे स्वात् । तद्वपन्तो ह्य राजानो । वीरिटे गणे मनुष्याणाम् । राक्षसा विवासे पूर्वस्यामिहूतो । वायुश्च नियुत्वात् । पूषा च स्वस्त्ययनाय । नियुत्वानियुतोऽस्याभवाः । नियुतो नियमनाद्वा । नियोजनाद् वा ।—Nir.V.28).

3. *योता-भ्रोत* (युतृत्)-(हयचोऽस्तित इति शेषः *Panini*.VI.3.134). The verse has been quoted by Nir.XII.43.

The divine Vasus have here enjoyed themselves with earth (*jma*, जमा, means earth, Nigh.I.1). The bright ones have embellished themselves in the wide atmosphere. O you, moving in extensive space, make your paths hitherward.

Listen to this our messenger, i.e. Agni, who has started on his

journey.

Urujrayah, swift moving (उरुजयः बहुगन्तारः—*Daya*, Swift moving Vasus and Maruts, प्रभूतगमना वसुवो मरुतश्च—*Sayana*).

4. **Umah**, guardians (ऊमाः रक्षादि कर्तारिः—*Daya*, रक्षका—*Sayana*).

Nasatyas—(an adhvara usatah yaksi agne Srusti bhagam nasatya purandhim—O Agni, sacrifice quickly for them, i.e. wise Bhaga and Nasatyas, who are longing for it, in this sacrifice, i.e. Bhaga and Nasatyas, i.e. Asvins. "They are ever true and never false," says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called, because they are nose-born (*nasatye* from *nasa*, nose, *nasika* नासिक्यो नासिक्यो । सत्यावेव नासत्यावित्योर्नयानः । सत्यस्य प्रणेता सवित्यानायणः । नासिकाप्रभवो वसुवतुरिति वा—*Nir.VI.13*).

purandhib—**purandhi** (पुरन्धि) means very wise. With reference to this, who is very wise? Some think it to be the epithet of Bhaga, who is placed prior to it (in this verse); according to others, it refers to Indra; he is of manifold activities, and the most dreadful shatterer of cities. Others take it to mean Varuna, i.e. who is praised with regard to his intelligence. (पुरन्धिर्बुद्धीः । चक्रः पुरन्धि । भगः पुरस्तात्तस्यान्वादेश इत्येकम् । इन्द्र इत्यपरम् । स बहुकर्म्मतमः । पुरां च दारिद्र्यमृतमः । वरुण इत्यपरम् । तं प्रशया स्तोति—*Nir.VI.13*).

5. For Agni, Varuna, Indra, Mitra, Aryaman, Visnu, Sarasvati, and Maruts, see our earlier notes.

6. **घाता**—घात (वधाति) (वधवोज्ज्वलिष्ठ इति दीर्घः—*Panini VI.3.134*).

7. **Candrah**, the conferrers of joy (चन्द्राः चाह्लादकराः—*Daya*).

Arkam, praise, honour, food, thought (अर्कं सत्कर्तव्यं सर्वं विचारं वा—*Daya*; food, भण्—*Sayana*; *Nigh.II.7*).

Hymn-40

1. **Srustih**. sat'raction (स्रुष्टिः सुखमस्मात्—*Sayana*); speedy in

action (मायुकारी—*Daya.*).

O, vocative (ओ नमोयते—*Daya.*; ओ मा—*Sayana*).

Vidathesu, in the yajna, sacrifice, battle, or assembly (विदथेषु सप्रानाविषु व्यवहारेषु नवा—*Daya.*).

Ratninah, of the wealth-bestowing persons or deities (रत्नानः बहूनि रत्नानि धनानि विद्यन्ते येषु तात्—*Daya.*; रमणीय धनवतः—*Sayana*).

Vibhage, in the apportionment (विभागे दाने—*Sayana*) विशेषेण भजनीये व्यवहारे—*Daya.*).

2. For Mitra, Varuna, Rodasi, Indra, Aryaman, Aditi, Vayu and Bhaga, see our earlier notes. (मित्रः सत्यः, वरुणः जलनमुदायः, रोदसी छात्रावृषिबी, इन्द्रः परमेश्वर्यो राजा, अर्यमा न्यायकारी, अदीतिः स्वरूपेणापष्टितः, वायुः पवनः, भगः ऐश्वर्यवान्—*Daya.*).

3. **Prsat-asvah**—O, the ones whose steeds are spotted-deers (हे पृषत् भव्याः ! पृषच्छन्देन केचिन्मृगविक्षेपा उच्यन्ते । त एवास्या वाहा येषां ते—*Sayana*; this refers to Maruts); those who use a transport, or a fast-driven car driven by water, steam, fire, etc. (पृषदस्या सिनजलादिनाऽऽशुगामिनो महान्तः—*Daya.*).

4. **Neta**, the leader in a sacrificial act of public service. Varuna is the leader of the eternal law (श्रुतस्य नेता).

Anarva, unopposed (अनर्वा केनाप्यप्रतिगता—*Sayana*; अविद्यमानास्य गमनेन—*Daya.*).

5. **Milhusah**, see earlier notes, I.155.4; 169.6; 173.12; II.8.1; IV.15.5; VI.66.3; VII.16.3.

Vayah, branches or ramifications (वयाः शाखा इव भवन्ति—*Sayana*); the attainers (वयाः प्राप्तकः—*Daya.*).

According to traditionalists, all the deities are as it were, branches

of Vishnu (मन्ये देवा माता इव भवन्ति, विष्णु सवर्णिपता:—*Alt.Br.I.1*).

6. *Parijñā vataḥ*, the circumambient *Vata*, the supreme wind, परितो गन्ता वायु —*Sayana*; परिज्माय परिहृतसर्वतो गच्छति तः, गतः वायुः—*Daya*).

7. For *Rodasi*, *Vasīṣṭha*, *Varuna*, *Mitra*, *Agni*, *Chandrah*, and *Arka*, see earlier notes. (रोदसी वायामृषिण्या इव; वसिष्ठैः प्रतिशयेन गतादयैः; चन्द्रावान् सत्यस्य प्रकाशिकाः; वरुणः जलमिव; मित्रः सपेव प्रियाचारः; अग्निः पावक इव प्रकाशितयमाः; चन्द्राः मानन्दवाः; प्रकै सत्कृतं च्यं घनघातम् —*Daya*).

Hymn-41

For the entire hymn, see *Yajurveda*, XXXIV.34—40.

For *Agni*, *Indra*, *Mitra*, *Varuna*, *Asvins*, *Bhaga*, *Pusan*, *Brahmanaspati*, *Soma*, and *Rudra*, see our previous notes.

The entire hymn is an invocation to *Bhaga* and *Dawns*.

7. *Asvavatī*, the possessor and bestower of horses;

Gomatī, the possessor and bestower of cows, cattle (or rays).

Viravatī, the possessor and bestower of males progeny and brave descendants.

Hymn-42

1. **Brahmanah**—persons, well-versed in the four Vedas (ब्रह्मज्ञः—*Daya.*).

Angirasah—pervious to all disciplines of knowledge like vital breaths (अङ्गिरसः अणुरसं तद्विद्यात् व्याप्ता—*Daya.*); seers of this clan (एतन्नामवा दस्यः—*Sayana*).

Krandanuh, the invoker, the evoker (क्रन्दन् शङ्कता—*Daya.*), synonym of *parjanya* or cloud (क्रन्दन् गर्जन्—*Sayana*); (क्रदि, to cry or roar, क्रदि सात्त्वानि रोदन्ते च).

Dhenavah, cows, words or speech, rivers (धेनवः प्रोणविद्वो नद्यः—*Sayana*; दुग्धो दास्यो गाव इव वाचः—*Daya.*).

Nabhanyasya, born of midspace, earth or pleasure (नभस्तस्या नभस्त्यन्तरीक्षे भूभिष्य. सुखं वा भवस्य—*Daya.*; नभ इति साधारण नाम Nigh.I.4), our adoration (नभस्त्यस्य ह्येतस्मात्सदीयं स्तोत्रं—*Sayana*).

2. **Rohitah**, like rivers (रोहिता नद्य इव—*Daya.*; रोहितं=नदी—Nigh.I. 13). Also red like blood (रोहितं रौहित्यवर्णाः—*Sayana*); ruddy horses.

Haritah, like a cardinal direction (हरितः=दिग्—Nigh.I.6) (दिग् इव हरितः—*Daya.*); also green (हरितः श्याम वर्णाः—*Sayana*). Also the hay.

3. **Namobhih**, by foods (नमोभिः प्रन्नादिभिः—*Daya.*). The yajamans, or the reciters offering salutations (नमोभिः नमस्कारैर्युक्ता इमे स्तोत्रारो वा यजमाना वा—*Sayana*).

4. **Durone**, in the house (दुरोणे गृहे—*Daya.*;—*Sayana*).

Atithih, fire, the guest of all (अतिथिः सर्वेषामतिथिः भूतोत्पन्नः—*Sayana*); the preceptor of truth (अतिथिः नमोपदेयकः—*Daya.*) Also the visitor with, ut an appointment of date or time (अतिथिः अतिथिः—*Daya.*); a : c : t r

public servant, or mendicant always mobile (महाविद्वान् भ्रमणशील उपवेन्दा परोप-
कारी मनुष्यः—*Daya*; on I.73. 1.; always in transit, that is fire or *agni* (सतत-
गता मग्निः—*Daya*, on III.2.2) (derived also from मसि पतिरुर्मा—*Nigh.II.*
14; सत सातथ्यमग्ने घातेद् इषिन् प्रत्ययः).

5. *Nakta*, night (नक्ता रात्रिम्—*Daya*).

Usasa, along with day (उपसा दिवसश्च—*Sayana*; दिनेन—*Daya*).

रुघी=रुषि (सत वषच० दीर्घः *Panini*, VI.3.134).

6. *Vasisthab*, superb among *Vasus* (पसिष्ठः क्षतिशयेन वसुः—*Daya*);
i.e. the richest one; a seer of this name (*Sayana*).

Vajam, food or learning (वाजं विज्ञानमन्नं वा—*Daya*).

Hymn-43

1. *Visvak*, everywhere (विष्वक् विषु श्वाप्तं मञ्चतीति—*Daya*; from all
sides (विष्वक् विस्वतः—*Sayana*).

Viprah, the learned or intellectual men (वेद्याविनः—*Sayana*).

2. *Ghr̥taclh*, the night (पृताचीः वा पृतमृदकमञ्चति सा रात्रीः—*Daya*); ladle,
पृताचीः श्रुचः—*Sayana*); a synonym of night (*Nigh.I.VII*). (see III.30.7)
—पृताचीं श्रुचप्रसा रात्रीच—*Daya*; the flame which receives, वा पृतमृदकमञ्चति
प्राप्नोत्यनयाऽऽदानक्रियया सा—*Yv. II. 6*;—*Daya*.

For reference, see

पृताची — I.167.3; III.6.1; 30.7; IV.6.3; V.28.1; 43.11; VI.63.4; VII.
1.6; 84.1.

पृताचीः — VII.5.5; 43.2; 60.3; VIII.44.5; X.139.2.

पृताचीं — I.2.7; III.19.2; X.70.1.

धृताया — III.27.1.

4. A *gantana samanasaḥ*, come here with one accord (प्राप्तुम् प्राप्तुः सयत्नः समान विज्ञानः—*Daya*). This is followed with words यति स्य (*yati-stha*) Wilson's note on this is: "*Stha* may be the second person. of *as*, to be; but it is difficult to assign a meaning to *yati*, unless it is intended, or an error, for *yadi*, if, when the sentence may be rendered, 'if you are of one mind.'"

Also (यति प्रयतन्ते यस्मिन् तस्मिन् स्य भवत्—*Daya*.; the one in which one makes an effort).

5. एवा=एव (निपातस्यचेति दोषः *Panini*, VI 3.135).

Hymn-44

1. The following renderings may be helpful for understanding this verse. *Dadhikra*, दधिक्रा, cyclonic force; *asvina*, अश्विना, twinsdivine; *usasi*, उषसं, dawn; *agnim* अग्निं, fire divine; *bhagam*, भगं, the gracious one; *Indram*, इन्द्रं, the lightning; *Viṣṇum*, विष्णुं, the pervading one; *puṣanam*, पूषणा, the sustainer; *brahmanaspatiḥ*, ब्रह्मणस्पतिः, one superintending the universe; *adityah*, आदित्याः, the months; *apah*, आपः, oceans; and *svah*, स्वः, the sun.

According to *Sayana*, *dadhikra* is the deity of horse (दधिक्रं प्रयानिमानिनीं देवतं); *Dayananda* derives it thus: दधिक्रं यो धारकान् क्रामति or the one who successively works through all sustaining forces; or the one who gives the periodic movements to earth etc. (पृथिव्यादि धारकाणां क्रमिधारम्).

2. *Bodhayantah*, arousing (बोधयन्तः).

Ut-iranah, (उत्-ईरानः); the one possessing the highest knowledge (उदीरानः उत्कृष्टं ज्ञानं प्राप्ताः—*Daya*.); animating ones (उदीरानां प्रेरकतः—*Sayana*).

3. *Babhrum*, sustainer (बभ्रुं धारकं पोषकं वा—*Daya*.); also the brown horse (बभ्रुं पिपिपसवणं भवम्—*Sayana*).

यावयन्तु=यवयन्तु (संहितायाम्—*Panini*, VI.1.70); to separate (यवयन्तु पृथक्

कुपेन्तु—*Sayana* ; पूरे कुपेन्तु—*Daya.*).

4. *Adityebhīh*, by months; (मासित्वेति; संवत्सरस्य चाद्यैः—*Daya.*).

Suryena, by the sun (सूर्येण सविज्ञा—*Daya.*).

Vasubhīh, by the Vasus, the abodes, or planets (वसुभिः पृथिव्यादिभिः—*Daya.*).

Angirah-bhīh, by vital winds (अंगिरःश्वित् वायुभिः—*Daya.*).

5. *Amurāh*, those who are never perturbed, never perplexed ones (अमूरा अमूढाः विद्वान्—*Daya.*; अमूढाः—*Sayana.*).

Hymn-45

1. *Nīvesayam ca prasuvam ca bhuma*,

Tranquillising and animating living beings (*Wilson*); according to *Sayana*, *bhuma* means living beings (भूम भूतानि); *nīvesayam*, placing at one's own station during night (निवेशयन् स्व स्थाने स्थापयन्—*Sayana*).

Prasuvam, animating during the day (प्रसुवन् ग्रहः सृ श्रेयवरन—*Sayana*).

According to *Dayananda*, however, *bhuma* is *bhavema*, भवेम, may we be so. May we become like the sun, who whilst entering animates (निवेशयन् प्रवेशयन् प्रसुवन् प्रसुवन्ति यस्मिन् तद्देशवर्यम् ; भूम भवेम—*Daya.*).

2. *Surah cit asmai anu dat apasyam*, may the sun impart energy to him. Here *sura* means the sun, and *asmat* (him) stands for *Savita* अस्मै उचिते—*Sayana*); or for a learned person (*Daya.*).

Apasyam, the desire for acts (अपस्यां आत्मनः कर्मण्या—*Daya.*; —*Sayana*).

4. *Vayah*, food (वयः व्रजम्—*Sajana*); life (वयः जीवनं or life span—*Daya*).

Ayuh, is a synonym of food (Nigh.II.7); hence *vayah*=*ayuh*=*annam*=food.

Hymn-46

For verses 1 and 3, see Nir. X.6 and X.7 respectively.

1. *Rudra*, he is so called because he bellows (रोति); or because he runs (व्रवति) vociferating (int. of *ru*), or it is derived from the causal of the verb *rud*, to roar (Nir.X.5): रुद्रो रोतीति सतः । रोह्यमाणो व्रवतीति वा । रोह्यतेर्वा । ग्रहवद् रुद्र इत्युत्पत्त्य रुद्रत्वम् (*Kathakas*. XXV.1); यद् भरोदीत् रुद्र इत्युत्पत्त्य रुद्रत्वम् (Taitt.S. I.5.1.1) (Nir.X.5).

Bear these songs to Rudra of strong bow and swift arrows, the god rich in food, irresistible, the assailant, the disposer, armed with sharp weapons; may he hear us.

The word *tigma* (तिग्म) is derived from *tij* (√तिज्), meaning to sharpen (तिग्मं वैजृम्भे:).

Ayudham, (weapon) is so called from killing (आयुधमायोधनात्—Nir. X.6).

3. May that bright weapon of thine which is hurled down from heaven, i.e. from beyond heaven, flies on earth, avoid us. O god of authoritative speech, thou hast a thousand medicines; dost thou not hurt our sons and descendants.

Didyut, दिद्युद् (bright weapon) is derived from the root *do* (to cut), दिद्युत् दृतेर्वा, द्योतेर्वा or from *dya*, to assail, or from *dylt*, to shine.

Esma, एस्मा, means earth; it flies on it or along it; or else it flies, bringing destruction (इमं वा चरति । इमां पृथिवीं । तस्यां चरति । विह्वलयन्ती चरतीति वा)

Sahasram te svapivata bhesaja—O god of authoritative speech, a thousand medicines belong to thee; (सहस्र ते स्वाप्तवचन संपञ्चानि).

Do thou not injure our sons and grandsons.

Tokam, (offspring) is derived from the verb *tud*, (√तुद्) (to push)
—तीक तुपते: ।

Tanayam, (son) is derived from the verb *tan*, (√तन्), to spread.
—Nir. X.7.

Dayananda translates *tokam* as a newly-born baby, and *tanaya*, as a young boy (नान्यं सद्योजातेष्वपत्येषु, तनयेषु सुकुमारेषु).

Hymn-47

For verse 3, see Nir. V. 6.

1. Apah, waters (water-god, हे पापः प्रभू देवता:—*Sayana*; learned persons like waters, ज्ञानीव विदांसः—*Daya.*).

Ilah, speech (इलः वाचः—*Daya.*; Nigh. I.11). Sweet essence of the earth (इलः इलायाः भूम्याः सन्भूतं—*Sayana*).

Ariparam, faultless; without sin (परिपुत्रं निष्पापं निर्दोषं—*Daya.*; पापरहितं—*Sayana*).

Urūm, name of Soma juice (ऊर्मिं सोमाज्यं—*Sayana*); the wave, wave-like (तरङ्गमिव उच्छिन्नं—*Daya.*).

Ghr̥taprusam, rain-shedding (घृतप्लुपं वृष्टिं लक्षयमुदकं सिञ्चन्तं—*Sayana*; घृतनोदकेनाभ्येत वा निक्षिप्तं, drenched with butter or water—*Daya.*).

Indrapanam, beverage of Indra (इन्द्रपानं इन्द्रेण पातयं); anything worth

attaining by the self or soul (एतस्य जीवस्य पातुमर्हम्—*Dava.*).

3. *Sata-pavitrah svadhaya madantih*, सत पवित्राः स्वधया मदन्तो ., here the word *pavitram* is derived from √पृ, to purify (पवितं पृताते:);

(i) *Mantra*, or stanza is called *pavitra* as in the *Samaveda* II.652 (येन देवाः पवित्रेणात्मानं पुनते सदा, the stanza with which the gods always purify themselves);

(ii) Rays are also called *pavitram* (रस्यन्, पवित्रमुच्यन्ते) as in गभस्तिपूतं (purified by rays, fragment of—Yr.VII.1);

(iii) Water is also called *pavitram* (वाप पवित्रमुच्यन्ते), as in this present verse, having a hundred waters (i.e. streams rejoicing with food). Besides fire, air, Soma, the sun and Indra are also called *pavitram* (अग्निः पवितं समापुनातु वायुः सोमः सूर्य इन्द्रः । पवितं ते मा पुनन्तु an untraced quotation)—Nir. V. 6.

4. *Gatum*, a path by which waters (or clouds) could flow or issue (गतं, मेघेभ्यो निगमनं सपनं गमं—*Sayana*); also the earth (*Daya.*, Nigh.I. 1).

Hymn-48

For verse 2, see Nir. V.2.

1. The words *rbhu*, *Vibhu* and *Vaja* have different connotations in different contexts. As architects and technicians, they are connected with roadways, airways and waterways (Rv.40 IV.33.9; 34.1.) *Rbhu* (or *rbhuksin*) is associated with Indra i.e. with midspace (i.e. airways and spacecraft); *Vaja* was the artificer of the gods (their chariots and roadways); and *vibhvan* is associated with *Varuna* or oceans (i.e. the waterways and ships). See Hymns IV.33 to 37.

In another context, *vibhu* indicates a person devoted to high values of life, moral and spiritual; *rbhu* is an intellectual academician,

whilst *vaja* represents a person devoted to physical wellbeing, — good, stout and strong in person.

One senior and elder is known as *rbhuksa* (ऋभुक्षेत्पूणो ज्येष्ठस्याख्या); and *vaja* is the junior and younger in rank (वाज इति तु कनिष्ठस्य—*Sayana*).

In the present verse, the word *Vibhu* does not occur, but being plural, by implication, it completes the group of three (यत्त “ऋभुक्षणे वाजः” इति गणुषवनेन ऋषवस्त्रयो गृह्यन्ते—*Sayana*).

Rbhu, *Vibhu* and *vaja* are three brothers as if.

2. *Rbhu*, the word has been derived from *uru* the great (ऋभुः उरु भवन्तीत्युषवः). Similarly, *vibhu* from *vibhava*, rich or powerful (विभ्वः विभ्वयवच कृता—*Sayana*).

Indrena yuja tarusema vṛtram, accented by Indra, may we slay *vṛtra*, (See Nir.V.2).

The words *vanuṣyati* and *tari* ... both mean “to slay”; the grammatical forms may not be known (यनुष्यतिर्हन्ति कर्मा । धनदगत संस्कारो भवति । “यनुष्याम यनुष्यतः” I.132.1; VIII.40.7. “दीर्घं प्रयज्युर्नाति यो यनुष्यति कयं जयेन” VII.82.1; “तनुष्यतिरप्येवं कर्मा—Nir.V.2).

3. *Uparatati*, in a battle won with the help of missiles (उपरताति उपरतातो वत्तैः शिपास्त्रादिभिः योद्धव्ये संप्राप्ते—*Dajā*.) *Upa* is *upala*, a stone and hence in the war that is waged with weapons like stones (उपरैः उपरैः पाषाण-सदृशैरायुधैस्तापते विस्तार्यत इत्युपरिताति युद्धम्—*Sayana*)

Aryab, enemies (अर्यः परीच्छद्—*Sayana*); a lord, a master (अर्यः स्वाधी—*Dajā*).

Aryab Satroh, the subduers of enemies (अर्यैः शत्रूणामभिगन्तारः हन्तः

रावोः सम्बन्धि—*Sayana*).

4. *Vasavah*, those who indulge in learning and scholarship (वसवः ये विद्यायां वसन्ति ते—*Daya*.) the exalted *ṛbhu*s (वसवः प्रभसत्वा ऋषयः—*Sayana*);

Vasa, being an epithet of *ṛbhu*.

वू=वु; कर्त्तव्य=कर्त्तव्यं अन्वितनुपेति जेघे:—*Panini* VI.3.132, and संहितायम्—VI.1.70.

Hymn-49

1. *Samudra jyesthah*, those amongst whom sea is the eldest or supermost (समुद्रज्येष्ठाः समुद्राः ज्येष्ठा यातां तः —*Daya*.); waters, with their ocean — chief (समुद्राणां यो ज्येष्ठः प्रसस्यतमो यातामयां तः —*Sayana*).

Sailasya madhyat, from the midst of the firmament (सलिलस्य पन्तरिक्षे नामेतत् । पन्तरिक्षस्य मध्यात् माध्यमिकात् स्थानात्—*Sayana*; पन्तरिक्षस्य मध्यात् —*Daya*.).

Rarada, sends forth; pours down; rains (रराद वितिपति वषयति —*Daya*.; वितिपति—*Sayana*).

2. *Khanitrima*, (whose) channels have been dug (पत्तित्रिमाः पत्तनेन निर्वृताः —*Sayana*; याः पत्तित्रेण स्रजताः—*Daya*.; the digging implement is *khanitra*.).

This stanza is a proof of the practice of irrigation (*Wilson*); formed, or perhaps stopped, by digging canals or reservoirs.

Samudrarathah, those that see't the ocean (समुद्रार्थाः समुद्रायेभः—*Daya*.; समुद्र एवार्थो गन्तव्यो यातां तः समुद्रार्थाः —*Sayana*).

3. *Satyante vapasyan jananam*, discriminating the truth and falsehood of manInd. (जनायां प्रज्ञायां सत्यां चानृतं च व्यवपश्यन् जानन्तिस्वयं:

—*Sayana*, जनानां जीवानां चरन्तु माचरणे भवपश्यन् यथापि विजानन् याति प्राप्नोति—*Daya.*).

4. *Yasu*, in which (यानु अन्तरिक्षे अलेपु प्राप्ते—*Daya* , which standing for midspace, waters or vital breaths); in waters (यानु मत्सु—*Sayana*).

Hymn-50

1. *Kulayayat*, making a place or nest (कुलायं स्थानं तत्कुर्वन्—*Sayana*); whilst aspring for the well being of *Kula* or family (कुलाययत् कुलायं कुलोन्नतिं कामयमानः—*Daya.*).

Visvayat, specially increasing (विश्वयत् विशेषेण वर्धमानं—*Sayana*). *Sayana* supplies the substantive *visam*, the poison; let not the insidious (कुलाययत्) and spreading (विश्वयत्) poison reach me (न आगच्छ).

Ajakavam, malignant (from *ajaka*, a disease भजकावम् भजकानाम् रोगविषेयः, तद्वत् and thus malignant—*Sayana.*); to the one which inflicts pain or injury to creatures, (योऽजान् जीवान् कावयति पीडयति तम्—*Daya.*).

Duh-drsikam, undiscernible venom (दुःशृणीकम् दुर्दर्शनं विषं—*Sayana*; दुःखेन द्रष्टुं योग्यं—*Daya.*).

Tsaruh, the tortuous; what goes stealthily or crookedly (त्सरुः कृिडतगतिः—*Daya.*; छद्मगामी ; जिह्मः सर्पः—*Sayana*); an epithet for snake.

Padyena rapasa, from sin worth attaining (पद्येन प्राप्तुं रससा पापेन—*Daya.*); by the sound of the foot-step (पद्येन पादगमने रससा शब्देन—*Sayana*; रविः शब्दकर्म).

2. *Vijaman paruṣi*, in the variously-born joints of trees and others (विजामन् विविध जन्मनि पशुषु वृक्षादीनां पर्वणि—*Sayana*; it refers to the poison which is generated in the manifold knots of trees and the like.

Vandanam yat, a poison of this name (यत् विषम्).

Asthivantau kulphau, the poison which is smeared upon the

knees or ankles (यस्त्वयिषं मृष्टोयन्तो जानुनो गुल्फो गुल्फो च परिवेष्टु उपचितं कृयात्—*Sayana*; पृथिवनं कक्षादिकमत्ययन्तो—*Daya*.).

3. *Salmalau*, in the *Salmali* tree; the silk-cotton tree.

Salmala *Malabarica*. For *Salmali*, see.

सल्मलिम्—X.85.20.

सल्मली—VII.50.3.

सल्मलि—Yv.XXIII.13

4. *Asipadah bhavantu*, communicating not disease. *Sipada* may be the name of a malady; cf. *slipada*, स्लीपद, the cochin leg. (मसिपदाः । सिपदं नाम रोगविलेपः—*Sayana*); *Dayananda* derives from अग्नि, food, मसिपदाः भोजनादि व्यवहाराय प्राप्ताः.).

Asimidah bhavantu, unproductive of harm (मसिमिदाः । सिमिर्नष्टकर्मा । महिसाप्रदाः—*Sayana*; भोजनादिस्नेहकारिकाः भवन्तु—*Daya*.).

Simi, सिमि, means *badha*, बध, or killing; from this मसिमिदाः = म + सिमि + दा. not + killing + which gives = महिसाप्रदाः not doing harm or injury.

Hymn-51

In this hymn, the deities (देवताः) are the *Adityas*, the suns (the twelve months of a year); born of, or associated with the Mother Infinity, *Aditi*.

1. *Adittive*, in the infinity (मदितित्वे अतृण्डितत्वे—*Daya*.); also in independence (मदितित्वे अदोनत्वे—*Sayana*).

Adityanam, learned persons of the highest or supermost rank (आदित्यानां पूषावसानां विदुषाम्—*Daya*.).

Anagostve, in sinlessness (अनागोस्त्वे धनपरायणः—*Sayana*; धनपरायित्वे—*Daya*).

2. Bhuvanasya gopah, guardians of the world (*Bhuvanam* is also a synonym of water, Nigh.I.12; भुवणस्य जलादेशेनैकं समुद्रस्य—*Daya*).

3. Adityah, twelve months of a year; the learned persons.

Marutah, mortal beings; cloud-bearing winds.

Rbhavah, the intellectuals (ऋषयः मेधाविनः—*Daya*), the architects.

Indrah, the lightning; the resplendent; the king; the self.

Astina, a pair of the sun and moon (अस्तिना सूर्याचन्द्रमसौ—*Daya*).

Hymn-52

1. Adityasah, आदित्यासः, O Lord of celestial world, or months, O suns (here vocative by inversion, the first syllable is not *udattu*, अत्ययेनादृशत्तत्वाभावः । दृश । आदित्यानामिदं आदित्याः —*Sayana*).

Vasuvah, वसव, O Lord of cosmic life, O Vasus; (वसवः वासवादेवा. —*Sayan*); also whilst dwelling or residing वसवः निवसन्तः —*Daya*).

Mitravaruna, O Mitra and Varuna; O *prana* (inbreath) and O *udana*, the upbreath.

Pub, पूः, protection (पालनं—*Sayana*); also a city (पूः नगरीय—*Daya*).

Devatra, amongst gods or learned persons (देवता देवेषु वर्त्तमान — *Daya*; देवेषु—*Sayana*).

Aditays' unbroken, independent (अद्वितयः अप्रपञ्चीयाः —*Sayana*);

अवपिता: —*Daya*).

2. *Mitrab-varunab*, the foremost amongst the gods of day and night (मित्रः वरुणः महामित्राभिमादिनो देवनेतृयाद्यः —*Sayana*). *Mitra* is friend like breath (अथर्व स्या) and *Varuna* is sustainer like water (अथ वासकः —*Daya*).

Tokaya-tanayaya, for our children and grandchildren (लोकाय प्रसन्दीयाय पुत्राय तन्नाय तत्पुत्राय—*Sayana*).

आमहन्त मनहन्त (तुजादीना दीर्घोऽभ्यासस्तु—*Pāṇini* VI.1.7).

3. *Angirisah*, vital processes (अंगिरसः श्रमो ह्य—*Daya*), seers of this name (*Sayana*).

Turanyayah, prompt in doing or in actions, i.e. in sacred works (तुरण्यायः यज्ञादिकर्मसु खरिञ्चा —*Sayana*; शिघ्रं कर्त्तर, —*Daya*).

Savitub, of or from the creator of the universe (सवितुः स्रक्तप्रगदुत्पत्त्य-कस्य परमप्रत्यय—*Daya*).

4. *Samanasab*, alike favourably minded (समन्वयः समान मनस्काः —*Sayana*; समानो मनोज्ञः करणं येषां ते—*Daya*).

Hymn-53

1. *Sabadha*, living or existing along with pain or obstacle (सद्यः बाधेन सह यत्संगतः —*Daya*); attended by a group or a concourse (of priests) बाधो सहितः; ऋषिर्वा संवाद्ययुक्त इत्यर्थः—*Sayana*).

Devaputre, of whom the learned are the sons; gods are the sons (देवपुत्रो देवा पिदांस पुत्राः पुत्रवत् पातकाः यमास्ते—*Daya*; देवाः पुत्राः यपोस्ते—*Sayana*).

2. *Rtasya sadane*, in the halls of sacrifice, in the abodes of truth (नदने सीदन्त यपोस्त । नृत्तस्य सदनम्—*Daya*; नृत्तस्य यज्ञस्य साने त्यागघृते—*Sayana*).

Navyasibhih-girbhih, with new songs or new praises (नव्यसीभिर्नव्यगीतभिः स्तुतित्वा नव्यगीतम् —*Sayana*).

Purvaje pitara, the previously born parents and the like (पूर्वजे पूर्व-स्माज्जाते पितरा मातृ पितृष्वप् वत्तमाने); the ancient of all beings parents (पूर्वजे पूर्व-प्रजाते पितरा पितरो विश्वस्य मातापितृभूते चावाप्पितृयो—*Sayana*)

Dyava-prthivi, a pair of earth and lightning (चावापृथिवी भूमिपृथुतो —*Daya*).

Varutham, status stature, protecting wealth (*Wilson*); worth selection (प्रस्ताभिर्यत्नीयम्—*Sayana*); nice residence (यत्पुत्रं वरं गृहम्—*Daya*).

3. *Iuyam pata svastibhih sadanah*, पूर्वं पता स्वस्तिभिः सद न , may you all ever cherish us with your blessings. For these terminating lines, see the following also (mostly in the Book VII of the *Rgveda*).

Book VII—1.20; 25; 3.10; 7.7; 8; 9.6; 11.5; 12.3; 13.3; 14.3. 19.11, 20.10; 21.10; 22.9; 23.6; 24.6; 25.6, 26.5; 27.5; 28.5; 29.5; 30.5; 34.25; 35.15; 36.9; 37.8; 39.7; 40.6; 41.7; 42.6; 43.5; 45.4; 46.4; 47.4; 48.4; 51.3; 53.3; 54.3, 56.25; 57.7; 58.6; 60.12; 61.7, 62.6, 63.6; 64.5; 65.5; 67.10; 68.9; 69.8; 70.7; 71.6; 72.5; 73.5; 75.8; 76.7; 77.6; 78.5, 79.5; 80.3 84.5; 85.5; 86.8, 87.7, 88.7; 90.7; 91.7; 92.5; 93.8, 95.6, 97.10, 98.7; 99.7; 100.7, 101.6,

Book IX — 90.6; 97.3; 6.

Book X — 65.15; 66.15; 122.8.

See also the *Atharvaveda* :

III.16.7; XIX.11.5; XX.12.6; 17.12; 37.11; 87.7.

See also the *Yajurveda*; XX.54; XXVII.28; XXXIV.40.

Ratnadheyani, precious wealth (रत्नदेयानि रत्नगीयानि धनानि—*Sayana*),

रत्नानि धीयन्ते येषु तानि—*Daya*).

Hymn-54

1. Vastospati, lord or promoter of the house (वास्तोः वास्तुहेतुगृहस्य पते स्वाभिन् --*Daya* ; गृहस्य पालयितृत्वे त्वम्—*Sayana*)

नवा=नव (नल द्वयोः प्रतिदीर्घः —*Panini VI.3.134*).

2. Gayasphanah, promoter of the house (गयस्पान गृहस्य वर्धक,—*Daya*), augments of our wealth. (गयस्य अत्तदीयस्य धनस्य रक्षाययिता प्रवर्धनः—*Sayana*).

For *gaya*=wealth, धनं (*Nigh.II.10*).

Indo, O bestower of bliss (इन्द्रो आनन्दप्रद—*Daya*); O Indra, exhilarating like Soma (हे इन्द्रो सोमवद् आह्लादक—*Sayana*).

3. Ksema, in preserving what has been acquired (क्षेमे प्राप्तस्वरक्षणे—*Sayana*; क्षेमे रक्षणे—*Daya*).

Yoge, in earning or acquisition of what one has not (योगे अप्राप्तस्य प्रापणे—*Sayana*; अनुपा नस्योपात्तलक्षणे—*Daya*).

For the pair of *Ksema* and *Yoga*, see V.37.5; VII.54.3; 86.8; X.89.10.

Hymn-55

For verse 1, see Nir. X.17.

There are two anecdotes regarding this hymn. One in the *Bṛhaddevata* (बृहद्देवता) is as follows:

During the night, Vasishta in a dream approached the house of

Varuna. He then entered. A dog there ran at him, barking. Pacifying the hound which was making a din and running up with intent to bite, he lulled him to sleep with the two stanzas (यवज्जुनं० and स्तेनं राय० 2,3). He sent him as well as the other attendants of Varuna to sleep. Then king Varuna bound him with his fetters, Bound thus, Vasistha praised his father (Varuna) with the four hymns (घोरं त्वस्य महिमा० etc. VII 80,89). Then his father released him. As soon as the stanza, ध्रुवात् पात् ० VII.88.7, had been uttered, the fetters dropped from him. (Bṛhad.VI 11.15).

Sayana reproduces another story from the *Nitimanjari*: Vasistha had passed three days without being able to get any food; on the night of the fourth, he entered the house of Varuna to steal something to eat, and had made his way to the larder, the *Kosthagara*, when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglars.

This verse has been annotated by Yaska (Nir.X.17).

“O Lord of house (वास्तोष्णते), thou art the killer of disease (प्रमोक्ता), wearing all forms (रूपाणि प्राविशन्). Be our very kind friend (सुधा सुखेन एधिनः).”

The word *seva* (सेव) is a synonym of happiness (शेव इति सुखनाम). The verb √सिप् takes the suffix *va* (व), which replaces the letter next to the penultimate (i.e. प) and optionally takes *gna* (शिष्यते). वकारो नामकरणः। मन्त्रस्यान्तरोपलक्षणी। विभाषितशृणुः—Nir.X.17).

The word *Siva* (सि) is derived from the same root. He becomes the deity of all those forms that he longs for. (शिवमित्यप्यस्य भवति। यद् यद् रूपं कामयते तद् तद् ईषत भवति—Nir X.17).

2. Arjuna Sarameye, white dog, born of mother.

Sarama, the bitch of gods, particularly Indra; therefore, known as *Sarameya* (हे भर्जुन श्वेत; हे सारमेय। सरमानामदेवमृत्नी तस्याः कुलोद्भव—*Sayana*). *Sarameya* is known as *arjuna*, i.e. white and *pingala* i.e. tawny, too.

(पिण्डं केचिदङ्गेषु पिङ्गलवर्णं भूतं हे सुनक—*Sayana*).

The following are the references of *Sarama* (सरमा) in the *Rgveda*:

सरमा—*Sarama*—I.62.3; 72.8; III.31.6; IV.16.8; V.45.7; 8; X.108.1.

सरमे—*Sarame* (vocative): X.108.3; 5;7;9; (a dialogue between *Sarama* and *Panis*).

सारमेय—*Sarameya* (vocative): VII.55.2;3.

सारमेयो—*Sarameyau* (a pair of offsprings of *Sarama*): X.14.3
Dayananda derives the word *sarameya* as the progenitor or producer of objects of reality and significance (सारमेयं सारणां निर्मातृः). He also translates it as a learned woman (सरमा समानं रमणा—V.45.7; सारमाप्तां मानवति सा—V.45.8); as mother, the instinct by which right and wrong is discriminated (सराम् विद्याधर्मबोधान् विमोहे तथा—I.62.3); the straightforward policy (या सरति सा सरसा नीतिः—IV.16.8); one who measures the moving objects (या सराम् गतिमवः पश्यान् विनोति सा (माता , III.31.6).

Sarama, is derived from $\sqrt{\text{सृ}}$, moving (सरमा सरणात्—Nir.XI.24; Rv.X.108.1); with what desire has *Sarama* attained this place? *Sarama* and *Sarasvati* are both derived from the same root $\sqrt{\text{सृ}}$, to move. It is discriminating instinct which effuses out in inner consciousness. It crosses the waters of the *Rasa*, the divine stream of spirituality. (रसाया अन्तरः पयांसि—I.108.1).

Sarasvati, (Nir.II.23) is one of the 57 synonyms of *speech* (*Vac*, वाच्, to speak). The word is used in the sense of a river and in the sense of speech (एन सरस्वतीत्येतस्य नदीवद् देवतावच्च निगमा भवन्ति , Nir.II.23). We have a passage. Let us worship *Sarasvati* who sweeps what is far and what is near alike, with well-composed hymns for our protection. (पारावतज्जीमवसे सुवृत्तिभिः सरस्वतीमा विवासेम वीतिभिः (VI.61.2).

This *Sarasvati* is not a mundane river; she is a divine stream that flows out of the pure consciousness and protects us in every way. *Sarama* is a bye-stream emerging out of the same source.

Vl-iva, like a bird (वीव पक्षीय—*Daya*), exceedingly (वीव विशेष—*Sayana*).

Datab, teeth (दतः दन्तान्—*Daya* ; *Sayana*).

Srakvesu, in the gums; in the corner of the mouth (स्रक्वेसु स्रक्वेसु भासन्ते । स्रक्वेसु शब्द स्रोष्ठ प्रदेश विशेष वाचोव्यर्थः , the corner of the mouth, the jaw—*Sayana*; *M. Williams*).

Rstayah, lances (ऋष्टयः शाययानि—*Sayana*) you display your teeth against me, bristling (भ्राजन्ते) like lances (ऋष्टयः) in your gums (स्रक्वेसु).

Vapsatah, whilst eating (पप्सतः भक्षयतः—*Daya*.; भक्षयतस्तस्य दन्ते—*Sayana*).

Ni su svapa, go quietly to sleep (निपुस्वप शयस्व—*Daya*).

3. Stenam, thief (स्तेनं चोरं—*Daya*.); one who steals privily & hidden property.

Taskaram, wicked person in the habit of openly carrying off others property (तस्करं दस्त्वादिकम्—*Daya*.).

Stotṛṇ indrasya rayasi kim, स्तोत्रन् इन्द्रस्य रायसि किम्—why do you shout at the worshippers of Indra?

4. Sukarasya, one who performs good actions (सूकरस्य यः सुष्ठु करोति—*Daya*.); to hog or the boar (सूकरस्य वराहस्य , द्वितीयाद्यं पक्षी—*Sayana*).

Tvam sukarasya dardṛhi tava dardarta sukarah, may you help enhancing the prosperity of one who performs good actions, and one who performs good actions would then wish you prosperity.

Alternatively,—Do you rend the hog; let the hog rend you (*Wilson*).

5. Sastu vispatih, may the householder sleep; literally, *vispat*

master of all (विम्पति, विषां वनानां वासको गृहं), the householder, the promoter of every one in the house—*Sayana*; the same as *prajapati*, (प्रजापति—*Daya*.), *Sayana* translates it as son-in-law also (विम्पतिः जामाता).

7. *Sahasrasṅgah vṛsabhah*, the sun, the showerer of benefits, with a thousand rays. According to *Sayana*, through the worship of the sun, at a later date, *Kumara* was the patron of housebreakers.

Sahasrasṅgah, one with a thousand rays (सहस्रसृंगः सहस्रकिरण—*Sayana*).

Vṛsabhah, वृषभः, the showerer of benefits

Yah, यः, it represents the sun.

8. *Striyah yah punyagandhah*, the women who were decorated with garlands of fragrant flowers on festival occasions, as at marriages and the like (स्त्रियः पुण्यगन्धाः नक्षत्रगन्धाः—*Sayana*).

Talpasivarih, lying on the bed (तल्पसीवरी ; तल्पसयाः—*Sayana*; यास्तल्पेषु शेरते ताः—*Daya*.).

Prosthesayah, lying on the courtyard (प्रोष्ठेसयाः प्राङ्मुखे शयानाः—*Sayana*; या प्रोष्ठे शयन्त प्रोष्ठेगृहे शेरता ताः—*Daya*.).

Vahyesayah, lying in litter (वह्येसयाः वह्यं वाहनं, तस्मिन् शयानाः—*Sayana*; या वह्ये प्रापणीये शेरते ताः—*Daya*.).

Hymn- 56

1. *Vyaktah*, (vi+aktah) *narah*, the resplendent chiefs or leaders (व्यक्तताः विशेषेण प्रसिद्धाः कमनीयाः ज्ञरः नेतारो वदुष्याः—*Daya*.; कान्तिपुम्पताः नेतारः—*Sayana*).

Sanilah, dwellers in one abode (सनीलाः समानं नीलं प्रशंसनीयं गृहं येषां ते

—*Daya*.; सपानोरुतः —*Sayana*).

Maryah, friends of men (मर्याः मनुष्याः —*Daya*.; मर्योभ्यो नृभ्यो हिताः —*Sayana*).

2. Vidre, know or obtain by themselves (विद्रे लभन्ते—*Daya*.; स्वयमेव विदन्ति—*Sayana*).

3. Svapubhih, go together by their own sacred paths (स्वपूभिः गयानं स्वकीयेः पविताचरणैः सह—*Daya*.; स्वकीर्यैः पवनैः संचरणैः स्वयमेव सञ्चरन्तः —*Sayana*).

4. Ninya, white is complexion (निष्यः निष्यानि प्रवेतवर्णानि—*Sayana*) definite (निश्चितानि—*Daya*.).

Pṛsnh, midspace (the mother of Maruts, मरुतां जननी—*Sayana*) steady and vast or deep like the midspace (पृश्निः सन्तरिक्षमिव गम्भीरामयोऽसीध —*Daya*.).

Mahi, earth (मही पृथिवी—*Daya*.); great or vast (मही महती—*Sayana*).

5. Nṛmnam, manly strength; wealth (नृम्णं धनम्—*Daya*.; Nigh. II.10; नृम्णं धनंवलं वा—*Sayana*).

Vlt, people (विद् प्रजा—*Daya*.).

7. Turisman, to be prosperous or strong (तुविष्मान् बलवान्—*Daya*. वृद्धिमान्—*Sayana*).

8. Susmah, strength (सृष्मः बलम्—*Sayana*); strong body (बलपुनतो द —*Daya*.).

11. Isminab, one desiring; one possessing food (इक्ष्मिणः इच्छाग्नादियुक्त —*Daya*.); one rapid in motion (गन्तारः —*Sayana*).

Suniskah, wearers of brilliant or gold ornaments (सुनिष्काः शोभन

संकाराः—*Sayana*; सोमनानि निष्काणि सोवर्णानि येषां ते—*Daya*.). Later on, *niska* became a particular coin.

12. *Rta-Sapah*, the observer of law and order (ऋतसापः ये ऋतेन सपन्ति प्रतिज्ञां कुर्यन्ति, i.e., those who promise to abide by truth—*Daya*.); since *rta* also means water, therefore *rtasapah* means shedders of water (ऋतसापः ऋतमृदकं स्पृशन्तो मरुतः—*Sayana*).

Sucayah, *pavakah*, *suci-janmanah*, pure or shining, purifying and of pure birth (शुचयः सौम्यमाताः पावकाः शोधकाः सुविजन्मनः सौमनजन्माः—*Sayana*).

13. *Khadayah*, those who eat (घादयः ये घादन्ति ते—*Daya*.); particular ornaments (मत्तंकार विरोधाः—*Sayana*). (*Amsesu Khadayah*, अम्सेषु घादयः, bright ornaments on your shoulders).

Vaksah su rukma, gold or shining pendants (of necklaces) on your breast. The text has only the word *rukma*, shining (रुक्म देदीप्यमानाः—*Daya*.; रोचमानाः—*Sayana*). *Sayana* supplies the word *hara* (हार) or necklace. Elsewhere the Maruts are said to have golden cuirasses on their breasts; *rukma* also probably implies the same (*Wilson*)

Rukma-vaksasah, रुक्मवक्साः—II.34.2; V.55.1; 57.5; VIII.20.22; X.78.2.

The other references of *rukma* are :

रुक्मः *rukma*—I.88.2; 96.5; IV.10.5; 6; VI.51.1; VII.3.6; 63.4; X.45.8.

रुक्मा इव, *rukma-iva*—V.61.12;

रुक्मम्, *rukman*—I.117.5; V.1.12.

रुक्माः, *rukma*—I.166.10; V.54.11; VII.56.13;

रुक्मान्, *rukman*—1.64.4;

रुक्मासः, *rukmasah*—VIII.20.11;

रुक्मिभिः, *rukmiibhih*—IX.15.5.

रुक्मी, *rukmi*—I.66.3.

रुक्मेभिः, *rukmebbhih*—V.56.1.

रुक्मेसु, *rukmesu*—V.53.4.

रुक्मैः, *rukmaih*—V.52.6; VII.57.3.

In Nir. VIII.11, we have रुक्मे सुरोचते, shining beautifully (X.110.6).

14. *Budhnyah*, celestial; clouds of midspace (बुध्न्या. बुध्न्येऽन्तरिक्षमवा मेघाः—*Daya*; बुध्न्यान्तरिक्षः—*Sayana*). (See Nir.X.44; 45; XII.33. He who is *Abi*, is *budhnya*, dweller in atmosphere or midspace, *budhnam* meaning atmosphere—मोहिः स बुध्न्यः । बुध्न्यन्तरिक्षम्—X.44).

Namanj tiradbham, here *namani* means water (नामानि उदकानिनामानि पांसून् नमयन्तीति ; तिरस्जं वधंयत्—*Sayana*; waters that beat down the dust).

Sahasriyam, multiplied a thousand-fold. How can one portion become thousandfold? *Sayana* answers by quoting an obscure text: यावदेका देवता कामयते यावदेका सावदाहुतिः प्रयते न हि तदस्ति यत्तावदेव स्याद्यावज्जुहोति, the amount of an offering is computed, not by its actual number, but by that assigned to it by the divinity to whom it is offered. (*Tait, Br*, III.2.6.4).

Prayajyavah, most adorable (प्रयज्यवा प्रकर्षेण संगेताः—*Daya*. ; प्रकर्षेण मष्टया मरुतः—*Sayana*).

15. *Arava*, one who does not liberally give; also the mute or unreliable on words, (अरावा मदाता श्वचनो वा—*Daya*.); unfriendly man; adversary (अरातिः शत्रुभूतः—*Sayana*).

16. *Yaksa-drsah*, youths enjoying festivities (यक्षद्रुहः न मर्याः यक्षस्योत्स-

यस्य द्रष्टारो मनुष्या इव—*Sayana*); those who look to respectable persons (ये यसां पूजनीयान् पश्यन्ति ते—*Daya*.).

17. *Goha*, they who injure cows (यो गां हन्ति—*Daya*.); the render of clouds (योऽह्ना गवा मेघस्थानामुदगतां मेदक—*Sayana*).

Nrha, the destroyer of men (i e. enemies) (नृता यो नृन् हन्ति—*Daya*. ; नृणां भवृणां हन्ता—*Sayana*).

18. *Satrachim ratim*, universal liberality (सत्ताची राति या सत्ता सत्यमञ्चति प्रापयति तां, राति धानं—*Daya*. , सत्ताची सर्वतो भवनशीलं, राति त्वचीयं दानम्—*Sayana*).

19. *Vanusyatab*, from the malignant (वन्प्यतः हिंसकात्—*Sayana*; from the one who gets imitated, वन्प्यतः दुष्यत । वन्प्यतीति दृष्यति कर्मा—*Nigh.II.12*). *Vanusyati* means to slay; its grammatical form is not known (वन्प्यतिर्हन्ति कर्मा—*Nir.V.II*).

20. *Tanayam, tokam*, family, continuity (तनयं विस्तीर्णं शुभं शुभकर्मस्वभावम्—*Daya*. ; *tanayam-tokam*, sons and grandsons).

12. नञतना=भजतन (संहितायाम्—*Panini VI.1.70*).

Ma dadhma, may we not proceed or go (दध्म गच्छेम । दध्यसीति गतिकर्मा—*Nigh.II.14*; let us not be last in apportionment—मा पश्चात् दध्म विभागे—ययं पश्चाद्भागिनो मा भूम—*Sayana*).

22. *Yahvisu osadhitsu-viksu*, in great plants and people (यह्वीषु महतीषु ओषधीषु विषु प्रजासु—*Daya*.); for the sake of conquering many plants and people (यह्वीषु ओषधीषु विषु प्रजासु जेतव्यासु—*Sayana*). Perhaps cultivated lands is implied by the word *asadhitsu* (plants)—*Wilson*.

स्मा=स्म (निपातस्य चेति दीर्घः).

23. *Sanita vajam arva*, *Sanita*, one who overcomes by praises (or the one who divides or apportions—समिता विभाजकः—*Daya*. ; समिता संमपता भवति—*Sayana*).

Vajam, food (वाजं धनं—*Sayana*); or war or battle (वाजं युद्धं—*Sayana*); or enlightenment or speed (वाजं विज्ञानं वेगं वा—*Daya*).

Arva, quick-moving horses or the one like him (अर्वा वेगवानस्य इव—*Daya*. ; or one who overcomes by praises (अर्वा स्तोत्रैरभिगन्ता—*Sayana*).

Hymn-57

1. **Madhvah**, the worshippers (मध्वः मधवो मादयितारः स्तोतारः).

Yajatrah, (vocative), O adorable (Maruts); O associates (यजत्राः संगन्तारः—*Daya*. ; यजनोपा मरुतः—*Sayana*).

2. **Vidathesu barhih**, at the assembly of our sacred congregation (विदथेषु यज्ञेषु—*Daya*. ; *Sayana*; *barhih*, a good station in midspace; बहिः यन्तरिक्षस्य समुत्तमभासनम्—*Daya*. ; on the grass, बहिः बहिषि कृशमये—*Sayana*).

3. **Samanam anji anjate**, augment and exhibit their splendour (सञ्जि समनं सञ्जते गच्छं व्यसती कुर्वन्ति—*Daya*.); heighten their common lustre for our good (समानं सदृशरूपं सञ्जि सामरणं सा सञ्जते स्वकीयानयनेष्वभिव्यसती कुर्वन्ति—*Sayana*).

4. **Agah**, sin, fault, offence (आगः अपराधम्—*Daya*. ; *Sayana*).

5. **Amrtasya**, of the celestial elixir; of the immortal (अमृतस्य नागरहि-
तस्य—*Daya*.); or water (अमृतं उदकम्—*Sayana*).

Hymn-58

For the verse 5, see Nir. IV.15.

1. **Nih-rteh**, from the earth (निर्हृतेः भूमेः—*Daya*. ; Nigh. I.1).

Nakam, the non-existing pain (नाकं अविद्यमानं दुःखं—*Daya*. ; the

heaven (नाकं स्वर्ग—*Sayana*).

Avamsat, from the midspace or firmament (अवन्तात् अन्तरिक्षात्—*Sayana*); from the one without family or progeny (अवन्तात् असन्तानात्—*Daya*.).

2. Visvā Svardrk, every looker or gazer at the sun or the sky (विश्वः सर्वः स्वर्दृक् सूर्यस्याग्रेष्टा सर्वोकीयसमूहः ; or the tree, who gazes at the sun, यत्र स्वरन्तरिक्षं, तत्र पश्यतीति वृक्षः स्वर्दृक्, i.e. all living creatures or every tree; trees being all alarmed at the approach of the wind (*Sayana*). Trees are phototropic, their leaves or flowers always tend to face the sun or light. Dayananda translates *svah* (स्वः) as pleasure or happiness (स्वर्दृक् यः स्वः सुखं पश्यति सः).

4. Yusmotaḥ, protected by you (युष्मोतः युष्माभिः संरक्षितः —*Daya*).

5. Rudrasya, of the cosmic vitality:

Aviḥ, openly (अविः प्राकट्ये—*Daya*. ; प्रकाशेन—*Sayana*).

Sasvarta—Secretly; by teasing words (सस्वर्ता उपवापकेन शब्देन—*Daya*. ; अस्तहितेनाप्रकाशेन—*Sayana*).

Enah, sin, fault, offence (एनः पापमपराधम्—*Daya*).

(May we expiate whatever sin or offence we have committed secretly or openly—*Wilson*).

Ava-imahe, expiate, dispel (अव-ईमहे स्तोत्रेण अपनयामः —*Sayana*).

Nansante, bend down (नंसन्ते नमन्ति—*Daya*).

Kuyit nansante marutab punarnah, will the Maruts again bend down for us. For words, नस्-नसति: see Nir.IV.15; VI.17; VII.17. The word *nasika*, nose, is also derived from √नस्, to join (नासिका नसते: —Nir.VI.17). The root *nas*, नस्, means to obtain or to bend (नसतिराप्नोति कर्मा वा नमतिकर्मा

वा—Nir.VII.17, see पृतस्य जाय तनिषो वतन् (IV.58.1.).

Hymn-59

1. *Idam-idam, idam itas*, (इदमिदं इतो भयहेतोः—*Sayana*); from this (world), the cause of peril; the second *idam* stands for road of virtue (ज्ञानार्थ—*Sayana*).

Having told us this or having done this (इदमिदं वाचं यत्नं श्रावयित्वा कर्म कृत्वा वा—*Daya*).

4. *Tuyam*, quickly (तूयमिति शेषनाम्—*Nigh.II.14*; तूयं तूयं—*Daya*).

9. *Risadasah*, O devourers of enemies (रिषादसः हिंस्रानां हिंस्रकाः—*Daya*; हे . तदसः रिषानां हिंस्रानां हिंस्रारो रिषानामपत्तारो वा—*Sayana*).

11. *Surye-tvacah*, glorious as the sun (सूर्यत्वचः सूर्यवर्णः—*Sayana*).

12. *Tryambakam*, father of the three त्रयाणां ब्रह्मविष्णुशिवानामन्वकं पितरं—*Sayana*; the father of the three deities Brahma, Visnu and Rudra; the *Rgvidhana* identifies with Mahadeva, but the authority is of no great weight—*Wilson*). The one who protects us in our past, present and future—the three times; or the one who protects the soul, the causal matter and the gross or transformed matter (*prakṛti* and its *vikṛti*) (ध्यम्बकं रक्षणं यस्य अस्त्य परमेश्वरस्य, यद्वा त्रयाणां जीव-कारणकार्याणां रक्षकस्तं परमेश्वरम्—*Daya*).

Tryambakam, is also triocular Rudra (त्रैलोक्यमोषेतं रुद्रम्—*Yv.III.60*).

Urvarukam, cucumber, *Cucumis Uslatissimus*;

Karkandhu, (कर्कण्डू) when ripens, falls of itself from its stalk.

Sugandhim, sweet fragrance; widely-spread fragrance; good reputation and (सुगन्धिं सुविस्तृतं पुष्पकीडिम्—*Daya*); whose fame of virtue is wide spread; or as explained by another text quoted in the comments :

in like manner as the fragrance of a tree full in flower sheds fragrance, so spreads the fragrance of holy actions; the memory of the just, smells sweet, and blossoms in the dust—*Wilson* (सुगन्धि प्रसादितपुष्प कीर्तिम् । “क्षोभन शरीर गन्धः पुण्यगन्धो वा यस्यासी सुगन्धिः ।” यथा धृष्टस्य संवृत्पितृस्य दूराद्गन्धो वात्येवं पुण्यस्य कर्मणो दूराद्गन्धो वाति—*Tait Ar.X.9*; also see *Taittiriya Bhasya Tait.S. I.8.6.2*); and *Tait.Br.I.6.10.5*.

Pustivardhanam, the augments of increase or of prosperity or of nutrition; the seed of the world (पुष्टिवर्धनं यः पुष्टिं वर्धयति तम्—*Daya*; पुष्टिवर्धनं जगद्बीजम् । पुष्टिं सरोरधनादि विषयां वर्धयतीति पुष्टिवर्धनः —*Sayana*).

Hymn-60

For verse 7, see Nir. VI.20.

1. **Surya**, O, the one like the sun (सूर्यं ! सूर्यं ह्य वत्तमान —*Daya*.).

Mitraya, for the friend or friendship (मित्राय हव्य—*Daya*.).

Varunaya, for the venerable or venerability (वरुणाय धेष्वाय —*Daya*.).

Adite, O the eternal; the infinite (अदिते ! अविनाशिन —*Daya*.).

Aryaman, O, the law-abider; the ordainer (अर्यमन् ! न्यायकारिन् ! — *Daya*.).

2. **Mitravaruna**, mitra and varuna, the pair of in-breath and up-breath (मित्रावरुणा सर्वेषां प्राणोदानौ —*Daya*.).

Jman, in or on the earth (जम् न् भूमौ —*Daya*. ; Nigh.I.1) in the midspace (जम् न् अन्तरिक्षे —*Sayana*).

Rju, the upright or good actions (ऋजुं सरजम् —*Daya*. , सुहृतादि

—*Sayana*).

Vrjina, the crooked or evil actions; the strengths (वृजिना वसति —*Daya*. ; वृजनानि पापानि —*Sayana*).

Ubhe, both, heaven and earth (उभे यावा पृथिव्यौ —*Sayana*).

3. Sapta, the extended one or the seven; seven is an extended number: (सप्त सपत्नस्वभावान् सप्तसुप्तासंख्या ---Nir.VII 6; एतत्सप्त्याकान् वा —*Sayana*); for seven horses; seven rays etc. ; see सप्त युञ्जन्ति रथमेक चक्रमेको अश्वो बहुति सप्तनामा—I.164.2; Nir.IV.27; the seven yoke the one-wheeled car; one horse having seven names draws it; or, seven rays draw up the juices for him; the seven seers praise him.

Im, water (ईम् उदकम् —*Daya*. ; Nigh.I.12).

Ghr̥taciḥ, the nights (घृताचीः पक्षयः —*Daya*. ; Nigh.I.7); shedding water (घृताचीः घृताञ्चना उदकवत्यः —*Sayana*).

Dhamani, abodes; names of birthplaces (धामानि जन्मस्थाननामानि —*Daya*.).

4. Arnab, water (अर्णः उदकम् —*Daya*. ; Nigh.I.12); midspace (अर्णः अर्णवमन्तरिक्षम् —*Sayana*).

Adityah, the sons of Aditi, the mother Infinity; the months of a year (आदित्याः अदितेः पुत्रा देवाः —*Sayana*; संवत्सरस्यमासाः —*Daya*.).

Sajosah, of the same friendly feeling (सजोषाः समावप्रीत्या सेवनीयाः —*Daya*. ; समावप्रीतयः —*Sayana*).

5. Durone, in the house (दुरोणे गृहे—*Daya*.).

7. Pravraje cin nadyo gadham asti, even in a flooded river, there is a depth; *gadham*, limited depth or bottom (गाधमपरिमितमूदकम्

—*Daya*.).

Vispitasya, of the extended or expanded one; of the pervading one (विपितस्य व्याप्तस्य कर्मणः —*Daya*. ; *vispitah* means great expanse (विपितो विश्रान्तः —*Nir.VI.20*; conducting us across this great expanse—*पारं नो अस्य विपितस्य पथंन्*).

8. Devahelanam, displeasure of learned people or of the deities (देवहेलनं देवानां विदुषाभनादराज्यं—*Daya*; देवानां मितादीनां कोपनम्—*Sayana*).

9. Sudase, upon the liberal donor (सुदसे सुदु दानादये व्यवहारे—*Daya*. ; गोपनदानाय सत्प्रयच्छतं—*Sayana*).

10. मूलता=मूलत (संहितायामिति शेषः —*Panini*, VI.1.70).

11. Brahmane, for food; for wealth; for Lord (ब्रह्मणे भूनाय परमेश्वराय वा—*Daya*.).

Yo brahmane sumatim ayajate, who devotes his mind to your glorification (यो यः यजमाने ब्रह्मणे परिवृढस्व कर्मणे, the institutor of the rite, who sumati गोपनां बुद्धि, gives pure or pious understanding, मुष्यत् स्तोत्रस्माय, to the nature or form of your praise—*Sayana*).

12. Visvani durga piprtan tiro nah, remove from us all difficulties (विश्वानि सर्वाणि दुर्गा दुःखेन गन्तु योग्यानि पिपृतं पूरयत् तिरः तिरस्त्रियायां न पत्स्यान्—*Daya*. ; दुर्गा दुःखेन् गन्तव्यान्नापदः —*Sayana*).

Hymn-61

1. Manyum, acts of mortals; anger; prayer or act (मन्यु क्रोधं—*Daya*. ; स्तोत्र कर्म वा—*Sayana*).

2. R̥taya, the abider of truth; the solemnizer of sacrifice (ऋताया ऋताया सत्यमेवी—*Daya*. ; पञ्चवान्—*Sayana*).

Yat Kratva na saradah prānitha—You recompense not for years; whose act you fulfil many years (यत्कर्म बहुषु संवत्सदान् प्रापूरये—*Sayana*). *Sayana* passes by *na*; which may be the conjunction *and*, as well as the negative *not*; in either case, the sense is obscure—*Wilson*.

[*Swami Dayananda's* commentary is available up to this verse, VII.61.2; he died on October 30, 1883—ऋग्वेदभाष्ये सप्तमे मण्डले चतुर्दश्यां एकपञ्चितमे सूक्ते पञ्चमाष्टके पञ्चमाध्याये तृतीयवर्गे द्वितीय मन्त्रस्य भाष्य समाप्तम् । उक्तं स्वामिकृतं भाष्यचैतावदेवेति—Printed Asadha, Kṛṣṇa 5, 1956 Vikrami; 1899]

Hymn-62

1. Janima marusanam, on the crowds or groups of men (जन शब्दः । जनधनः । जनिम जनमानि जनान्—*Sayana*; जनानि—*Venkata*).

Kartṛbbih, by them who offer praises; by those who dedicatingly serve (कर्त्तृभिः स्तुतिकर्त्तृभिः ; the worshippers—*Sayana*).

Kratva, the creator (ऋत्वा सर्वस्यकर्त्ता).

Kṛtah, created by Lord (कृतः सम्पादितः प्रजापतिना—*Sayana*).

Sukṛta, are those actions accomplished during the day after sunrise, whilst those done during the night are *duskṛta* (उदिते च सूर्ये सुकृतः भवति । रात्रौ हि कृतं दुष्कृतं भवति—*Venkata*).

2. Etasebbih evaib, with your quick moving horses; with glorious white horses (*Wilson*) (ऐतसेभिः एवैर्बैः । स्वायिकः शकारः—‘या अरन्ता युवशाना— I.161.7; ‘युरयः कृष्णजवास्तुतस्व.’—*Alt.Br.V.14*) इत्यादिवत् । (एवैः गमनशीलैः the fast-moving—*Sayana*).

Anagasah, free from sin (प्रनागवः—*Venkata*;—*Sayana*).

3. Surudbah, alleviators of pain (शुरुधः शुचेद्दुःखस्य प्रतिरोद्धारः—*Sayana* ; शोषकोः शृङ्गोरोपयिकोः);

4. *Sujanimanah*, of noble descent; of fortunate birth (सुजनिमानः शोभन जन्मानः—*Sayana*).

Adite, O indivisible (अदिते अखण्डनीये—*Sayana*).

Rsve, O the mighty (ऋष्वे! महन्नामेतत्—*Nigh.III.3*).

5. *Gavyutim*, the pasture; the grazing ground for cows (गव्युति गायो यन्ति गच्छन्त्यस्येति गव्युतिर्गौमार्गंभूमिः)

Uksatam ghrtena, bedew with water (घृतेन उदकेन उक्षतं सिञ्चितम्—*Sayana*).

Hymn-63

For verse 5, see *Nir. VI.7*.

1. *Carmeva yah*, he as through the (investing) skin; *Samavivryak tamansi*, breaks through glooms (यः यमं ह्य वृथिव्यां विस्तृतानि मन्तरिदमाणि च तमसि संपिबयति—*Venkata*; समविव्र्यक् सहविचति संवेष्टयति—*Sayana*).

2. *Prasavita*, प्रसवीता=प्रसविता=प्रेरयिता, the animator (सर्वेषु कर्मस्वनुज्ञाता).

Ketuh arnavah, rain-shedding banner (केतुः प्रज्ञापयिता—*Venkata*; सर्वस्य प्रज्ञापिकः—*Sayana*; गर्गवः उदकप्रदः—*Sayana*; उदकवान्—*Venkata*).

3. *Usasam upasthat*, from the lap of dawns (उपसां उत्सन्नात्—*Venkata*; उपस्ये मध्ये—*Sayana*).

Na praminati, does not impose a limit (न प्रमिनति न हिनस्ति—*Venkata*; प्रमिनति न हिनस्ति न संकोचयति—*Sayana*).

5. यत्ता=यत

Syenah na diyau anu eti patbah, he travels the path (or mid-

space), darting along like a hawk (धीयन् गच्छन्—*Sayana*). Like a flying falcon, he sweeps down the atmosphere; here *pathah* (पाथः) means mid-space or atmosphere (पाथोऽन्तरिक्षम्—*Nir.* VI. 7); as in this verse, Water is also called *pathas*, पाथस्, from *pa* (पा), to swallow (पाथोऽन्तरिक्षम्, उदकमिवपाप उच्यते पानात्, *Nir.* VI. 7; as in आचष्ट प्राप्तं पाथो नदीनाम्, VII. 34. 10; *pathah* is also food (अन्नमपि पाप उच्यते पानादेव—*Nir.* VI. 7; as in देवानां पाप उपवक्षि विद्वान्—X. 70. 10).

Thus *pathah* (पाथः) has three meanings, midspace, water and food.

Hymn-64

1. *Rajasah*, of water (रजसः उदकस्य—*Sayana*).

Pra vam ghrtasya nirniho dadiran, impelled by you the clouds assume the form of rain; वां युवाम्यां प्रेरिता मेघाः घृतस्य निनिजः उदकस्य ह्यापि ददीरन् दधते प्रयच्छन्ति—*Sayana*; alternatively, *ghrtasya* may mean *butter*, and in that case, oblations of butter are given to you (वां युवाम्यां घृतस्य निनिजो ह्यापि । पतानीत्यर्थः । तानिददीरन् दधन्ते—*Sayana*).

2. *Rtasya*, of cosmic vapours.

Ksatriya, powerful (क्षत्रिया वसयन्ती—*Sayana*).

Iham, food (इत्तां अन्नं—*Sayana*; *Nir.* II. 7).

3. *Saha*, with posterity.

Isa madema, with food (इषा) rejoice (प्रदेय); *Saha* together with posterity (सह पूजादि सहिताः—*Sayana*, अन्नेन मदेम पुत्रपौत्रे. सह—*Venkata*).

4. *Dhitim*, prayers (धिति कर्म स्तुतिरूप—*Sayana*).

Taksan, fabricates (तक्षन् स्तोमेन संवत्सयेत्—*Sayana*).

Gartam, chariot (गर्तं रथम्—*Sayana*).

Sakstib, people (सुक्षितीः शोभननिवासाः प्रजाः —*Sayana*; प्रजाः —*Venkata*).

Vayave, to *Vayu*; to *aryaman*, one of the *Adityas* (वायवे । वायुर्गन्ता-
दित्यः । स एव अर्यमा—*Sayana*).

Hymn-65

1. Putadaksam, endowed with pure vigour (पूतदक्षं शुद्धबलम्—*Sayana*;
Venkata).

Asuryam, strength; might (असुर्यं बलम्—*Sayana*).

Yaman,=yamani; in conflict; in battle (यामन् यामनि संग्रामे—*Sayana*).

Acita, crowded (आचिता आचित्र उपचिते गूरुसंघैरभेते—*Sayana*).

2. Dyava ca, heaven and (earth) (धावा च द्यावापृथिव्यो—*Sayana*).

Aha ca, day and (night); here *ca* refers to night (च एतद् रात्रेरप्यसमम्
Sayana).

4. Udgah, of water (उद्गः उदकस्य—*Sayana*).

Divyasya, celestial (दिव्यस्य दिवि भवस्य—*Sayana*).

Caroh, of the choicest (चारीः चरणीयस्य—*Sayana*).

Gavyutim, our pasture lands; place of sacrifice (गव्युति प्रसमीयां भूमिम्
—*Sayana*); the track of cows (गव्युति गोमार्गम्—*Venkata*).

Ilabhib, with viands; with food (इलाभिः फलैः —*Sayana*).

5. Same as VII.64.5.

Hymn-66

1. *Mitrayah varunayah* = *Mitravarunayah* (मित्रयोः वरुणयोः मित्रावरुणयोः); two phases of the sun presiding over day and night.

Tuvijatayah, of reiterated manifestations; repeatedly born (तुविजातयोः बहुप्रावृणवियोर्देवयोः — *Sayana*; बहुजननयोः — *Venkata*); this refers to the daily appearance of the Sun, born evernew.

Snsyah, propitiatory (सुख्यः सुखकरः — *Sayana*; सुखावहः — *Venkata*).

3. *Stipa*, protectors of dwellings (स्तिपास्त्यायन्त इति स्तयो गृहाः — *Sayana*)

Tanupa, protectors of persons or bodies (तनूपा तन्वः पातारो — *Sayana*).

Nah sadhayatam dhiyah, fulfill our intellectual aspirations (नः अस्माकं धियः कर्माणि स्तुतिस्त्राणि साधयतं कलवन्ति कुर्वन्तम् — *Sayana*; धियः, prayers or actions; साधयतं कर्माणि — *Venkata*).

4. *Bhagah*, gracious (भगः मज्जनीयः)

5. *Amhabh*, from distress or sin (अहः पापम् — *Sayana*; अवृत्तेः — *Venkata*).

6. *Uta svarajah aditih*, the place of *aditi* is doubtful as the text has no copulative (*Wilson*); of them *Aditi* is the mother (अदितिः देवा माता — *Sayana*; मित्रादयो अदितिश्च — *Mitra*, and the rest, and *Aditi*).

Svarajah, lord of all (स्वराजः सर्वस्य स्वामिनः).

9. *Isam svah ca dhimahi*, may we obtain or retain food (इष) and water (स्वः) (इषं भन्तं स्वः उदकञ्च धीमहि धारयामहे—*Sayana*; भन्तं च सर्वं धारयेम—*Venkata*).

The verses 7, 8 and 9 form a *trita* (त्रिव); to be recited during morning hours.

10. *Trini ye yemuh vidathani dhitibibh visvani paribhutihibh*, limited the three universal (विश्वानि) sacrifices (ये त्रीणि विश्वानि बोत्सोक्तान् यच्छति कर्मभिः विश्वानि च भूतानि च परिगवने—*Venkata*). Also who give the three spread places, earth and the rest, with overcoming acts (ये त्रीणि विश्वानि व्याप्तानि विदयानि क्षित्यादि स्यामानि क्षित्यादीनि परिभूतिभिः परिभावुर्केः कर्मभिः येभ्यः प्रयच्छति—*Sayana*).

"It is not very clear what is intended; perhaps merely to say that *Mitra* and the rest are worshipped as the objects of three rites with definite ceremonies or at definite seasons."—*Wilson*.

13. *Rtavanah*, those who abide by truth (ऋतवानः ऋतवन्तः यज्ञवन्तः उदकवन्तो वा; or those who possess truth, or sacrifice or water, ऋतव=water, Nigh.I.12;—*Sayana*; सत्यवतः—*Venkata*).

Rtajatah, born of *Rta*, or truth; born of *prajapati* (ऋतजाताः उक्त ऋतगर्भाः । तदर्थमुत्पन्नाः अथवा ऋतात् प्रजापतेः सकामादुत्पन्नः—*Sayana*; सत्याज्जाताः—*Venkata*).

Rtavrdhah, the promoter of truth (ऋतावृधः सत्यस्य वर्धयितारः—*Venkata*; ऋतस्य वर्धयितारः—*Sayana*).

Suryah, adorers (सूरयः स्तोतारः—*Venkata*;—*Sayana*).

Sumne succhardistame, in the most beautiful and blissful dwellings; in the blissful happiness (सुम्ने सुखं सुच्छदिष्टमे प्रतिशयेन शोभनगृहयुक्ते—*Venkata*; सुच्छदिष्टमे सुखतमे सुम्ने घने मत्स्यभारमणीय गृहयुक्ते सुखे वा i.e. in the most blissful opulence or in happiness, united with a most delightful house

—*Sayana*).

Etasah visvasmai cakase aram, white (horse) to be seen by all and sundry (एतच्चः एतच्चवर्णः विस्वस्मै चकसे सर्वेषां दर्शनीयं पर्याप्तम्—*Venkata*; चकसे सम्यक् सर्वलोकं ददर्शिव—*Sayana*).

15. Sirsnah sirsnah jagatah tasthasah patim, lord of every one, every individual, moving or stationary, (शीर्ष्णैः शीर्ष्णैः सर्वस्यापि शिरसः—*Sayana*; of every head, i.e. of every individual; उच्छिष्टाद् उच्छिष्टाद्—*Venkata*; शिरः शब्देन सद्मान् यदार्थः, i.e. or the head may be put for the being with a head; or शिरसा स्वस्व शिरस बहुवचि सूयं, or the best of all (सर्वस्य श्रेष्ठम्—*Sayana*).

Sapta Svasarh, seven sisters.

18. Adruha, gentle (मदृहा मद्रोग्यारो—*Venkata*).

Atuji, destroyers of enemies or foes (आतुजी मर्दूणां सर्वतो हिंसका वा शत्रुारो वा हनानामेवं रूपो सत्यो "तुजिर्विजहिता वसावान निरुक्तेषु"—*Sayana*).

Hymn-67

1. Manasa, with praises, with thoughts; with devout praises (मनसा तोषेण—*Sayana*).

Havisman yajniyena, with sacrificial acts enriched with oblations (हविष्मता हविर्पुंशे यज्ञियेन यज्ञार्हेण—*Sayana*).

2. Purastat, in the front, i.e. the east.

Ketuh, the banner; here it means the sun.

Divo duhatuh usasah, the banner (i.e. the sun) is seen; dawn, the daughter of heaven.

3. Subota, sincere invoker (सुहोता सुष्टुदेवानां स्तोता—*Sayana*).

Nasatya, the one truthful (नासत्या सत्यधृती—*Sayana*; the Asvins or twin-divines).

Vivakva, the chanter of hymns (विवक्वान् स्तुतीनां वक्ताह—*Sayana*; कल्याण-स्तोता स्तोमैः वचनकृतैः —*Venkata*).

4. **Yuvakuh**, relying on you; with a feeling of reliance on you (युवाकूः युवां कामयमानोऽहम्).

5. **Dhiyam**, intellect; adoration (धियं बुद्धिं स्तुतिं कर्म वा—*Sayana*).

Vaje-a, even in the life-struggles or battles (वाजे वा संग्रामेऽपि—*Sayana*).

Purandhih, our intellectual faculties (पुरुधीः मस्मदीया बुद्धीः—*Sayana*).

6. **Dhisu**, in the intellectual pursuits or approaches (धीषु एषु कर्मसु—*Sayana*).

Devavitim, life dedicated to the service of God; worship of the gods. (देववीति देवानां वीतिः प्राप्तियंस्मिन्नादृशं यज्ञम्—*Sayana*).

7. **Manasa**, by the benevolent thoughts (मनसा अनुग्रहयुक्तेन चेतसा—*Sayana*).

Ahedata, without anger (महेदता मरुष्यता).

Madhvi, O the one sweet as honey ; or who is fond of sweetness! (माध्वी! मधुप्रियावश्विनौ! —*Sayana*); an appellation for the twin-Asvins.

Manusisu viksu, in the society of men (मानुषीषु विश्वे मनुष्यरूपासु प्रजासु वर्तमानम्—*Sayana*).

8. **Devayukta**, harnessed or yoked by the gods (देवयुक्ताः देवाभ्यां

युवाभ्यां युक्ता मखाः खीघ्रगमने—*Sayana*).

10. *Yasistham*, please do come (यासिष्ठं प्रायच्छतम्);

Iravat Vartih, dwelling of spirituality, place of preparing the oblations (इरावत् हविर्द्युक्तं वलिः गृहम्—*Sayana*).

Surin, the learned seeker; the praiser; the worshipper (सुरीन् स्तोतुन्—*Sayana*).

Hymn-68

1. *Svasva*, full of vital energies; good horses स्वस्वा—सु+अस्वा, शोभनाश्वी । अश्वः कस्मात् । अश्वभुतेऽस्वानम् । गृहाश्वी भवतीति वा—*Nir.II.27*; : *asva* is so called because it trots on the road, or it eats too much. *Nighantu* gives 26 synonyms of *asva* (horse) of which the last eight are always used in plural (अश्वयवः, अश्वेनाश्वः, सुपर्णाः, पशुज्जाः, नरः, शर्वाणाम्).

Vitam, eat; participate in enjoying; partake (वीतं भक्षयतम्—*Sayana*; खादतम्—*Venkata*).

Yuvakob, your adorer (युवाकोः युवां कामयमानस्य मम—*Sayana*; सेवयावी युष्मत्कामस्य—*Venkata*).

2. *Aryah*, enemies (अर्यैः अरेरस्मद् विरोधिभिः —*Sayana*; शत्रून्—*Venkata*).

3. *Manojava*, swift as thought (मनोजवा, मनोवेगः—*Sayana*; *Venkata*).

Suryayasu, O dawn, the one who stays with the sun on the chariot (हे सूर्यायसू ! सूर्यायाः सह रथे वसन्ती—*Sayana*; हे सूर्याया वासगितारी—*Venkata*).

4. *Valgu*, the fair; the charming one (वल्गू सुन्दरी इयम्—*Sayana*; वल्गनशीली—*Venkata*).

5. Atraye, for Atri; for the one free from three involvements, for cyavana.

Nyatraye mahisvantam yuyotam, you have liberated Atri from the cave (see earlier references also), you separated the *Mahisvata* from Atri; *mahisvat* may be a synonym of *rbisom*, ऋवीसं, a word amongst the 132 or 134 words, at the end of the Nighantu of which there is no explanation (Nigh.IV.3; महिष्वन्तम् ऋवीसं—*Sayana*; महत्स्वयुक्तं—*Venkata*).

On an earlier occasion (Mandala I) *rbise* (ऋवीसे) is explained by *Sayana* as यपपत्तं प्रकाशे पीडयन्तं गृहे -i.e. in a dark house of implements of torture. According to *Sayana* elsewhere, it is equivalent to *Agni* or *tusagni* (तुषाग्नि) or fire of chaff. Although the word does not occur, the incident is alluded to more than once in Mandala I.112.7, where the commentary by *Sayana* says: Atri was thrown into a machine-room with a hundred doors, where he was roasted, and again I.118.7, the same explanation occurs (कतद्वारे पीडयन्तं गृहे...तुषाग्निं शीतेनोदकेन शबरयेत्, you extinguished with cold water the chaff fire by which Atri was burnt when thrown into the house of machines of torture with a hundred doors. (See also X.39.2)—*Wilson*.

6. Cyavanaya, for *cyavana*, an old famished person, (see earlier references).

7 Yuvakuh, devoted to both of you (युवकयोः युष्मां कामभिता—*Sayana*).

Bhujyum; the saviour.

8. Vrkaya, for the crooked or wicked one, (see earlier references); for the greedy, or malignant (वृकाय घनादाते । शत्रिलपत इत्यर्थः—*Sayana*; also वृकवद् हिंसकाय—*Sayana*).

Sayave, शयवे for Sayu, the lazy; (also a seer, शयु, of this name).

Sacibluh, by cures and efforts; by devices (सचोभिः सुप्यदीयैः कर्षभिर्दे

पवित्रादिभिः—*Sayana*).

See also I.116.22 —(अयमे चिन्तासत्त्वा कथोभिर्जमुदये स्तय्ये विप्यमुमान्).

Hymn-69

For verse 4, see Nir. VI.4.

1. *Vṛsabhīh*, vigorous; young.

Ghṛtavartanīh, following the track of waters (पुत्रवर्तनिः पुत्रमुदकं वर्तन्तः पत्न्य सादृशः—*Sayana*).

Pavībhīh, fellows (पविभिः रपनेभिर्ममेषुपाद्वीर्षा—*Sayana*).

2. *Tribandhorah*, furnished with three wooden benches (त्रिवन्धुरः । बन्धुरमुष्णावर्षं सारम्पवत्स्नानं काष्ठमयं—*Sayana*). Also see I.47.2; I.183.1.

3. *Vadhva*, with the bride, *Surya*; with your espouse (यन्त्रा धूमंया सह—*Sayana*).

Vartanibhyam, with its two wheels (वर्तनित्वा स्वचक्रात्वा—*Sayana*).

4. *Ghramsam*, day; every day; lustre (ग्रहं दीप्तम्—*Sayana*).

Parighramsam omana vama vayah gat, the oblation has reached you everyday with protection (पर्यगाद्वा ग्रंथमहरनायालम्—Nir.VI.4); the food has, reached you both; O *Asvins*, from all sides with protection, *Ghramsa* means *day*, (Nigh.I.9).

The twelve synonyms for *day* (ग्रहः) are : वस्तीः, द्युः, भानुः, वासरम्, स्वस्तराणि, ग्रंथः, पदः, पृथः, दिनम्, त्रिवा, त्रिवेदिवे and पवित्रादि ।

यजमानानां रक्षणार्थं ग्रहः हविर्भूतमलम् वाम् अश्विनौ परिगच्छति इति—*Venkata*.

Omana, with protection (ओमना प्रवनेन रक्षेण विभित्तेन—*Sayana*).

7. Bhilyub, the Saviour (see earlier references).

Hymn-70

1. Sunaprsthab, horse with delightful or broad back (सुनपृष्ठः सुखपृष्ठः —*Venkata*; सुखकरपृष्ठभागः । अत्यन्तं विपुलत्वान् असुगानां सुखकर पृष्ठभागः —*Sayana*).

Asvo na vaji, speedy (or strong) as a horse (वाजी वेगवान् अश्वः —*Sayana*; अश्व इव बलवान्—*Venkata*).

A yat sedathub dhrvase na youlm, as firmly as in a dwelling. The comparison is explained "like a place for durable soil"—(ध्रुवसे ध्रुवाय निवासाय योनि न योनि स्यात्तद्विव—*Sayana*).

2. Gharmah, cauldron, the ewer

Atapi gharmo manuso durone, the ewer has been heated (अतापि) in the dwelling of the man, the yajamana, or householder. *Sayana* connects it with *pravarga* (धर्मः प्रवर्गश्च) See *Tait. Ar. V.1.5*—यत् अत्र इत्यपतत्तत्-धर्मस्य धर्मत्वम् ।

4. Canistam devau osadhisu apsu yat yogyah, O divines, the two Asvins, in as much as you accept that which is most acceptable in the plants or waters (अनिष्टं इच्छन्तं हे देवौ ! तासु ओषधीषु अप्सु च यदा अस्महेभ्ये व्याप्नुवः योग्याः स्तुतौः —*Venkata*; हे देवादेवौ युवां ओषधीषु ओषधिविकारांश्च पुरोडासादिकान् अप्सु सोमरसाच्च निष्टं अत्यन्तकमनीयतमं कामयेषाम्—*Sayana*); here *canistam* is the most acceptable or the most covetable (अनिष्टं अत्यन्तकमनीयतमम्).

Osadhisu, means the preparations from the plants, like the cakes of meal, and *apsu*, in the waters, means the Soma juices offered in sacrifices (*Sayana*).

Ni dadhatau purvani yugani anu cakhyathah, as you have

favoured former couples (पूर्वाणि युगानि निवृत्तानि जायादति ह्याणि अनुवक्ष्यन्तुः जयातवन्ती—*Sayana*).

5. *Brahman*, praises, prayers; spiritual efforts (ब्रह्माणि परिवृत्तानि कर्माणि स्तुतिव्रतणानि—*Sayana*).

6. *Kṛtabrahma*, offered praises (कृतब्रह्मा कृतस्तोत्ररूपकर्मा—*Sayana*).

Samaryah, with persons like priests or learned persons (समर्थः श्रुतिज्ञैर्मर्त्यैः सहितः—*Sayana*).

Vasistham, worthiest.

Varam, choicest, the selected (वरं वरणीयं—*Sayana*).

Hymn-71

1. *Asva*, the spiritual power; the divine driving force.

Go, the divine wisdom.

Asva-magha, affluent or rich in spiritual power; also rich in horses (अस्वायया अश्ववन्ती—*Sayana*).

Go-magha, affluent or rich in divine wisdom; also affluent in cattle (गोमया गोवन्ती—*Sayana*).

Svasuh, of the sister; the dawn is regarded as the sister of *Asvins*, the pair of days and nights (दिवानवतम्). See स्वसा स्वले ज्यायस्यं योनिमारकं—I.124.8.

Sarum, the malevolent (सर्ह हिसकम्—*Sayana*); the arrow like.

Nag=*Nak*, night (नक् नगिति रात्रिपदाह= *Venkata*). See also (रुक्मद् वत्सा रुक्मती

स्वेत्याणात्—I.113.2).

Kṛṣṇih, the dark night (कृष्णीः कृष्णवर्णा रात्रिः—*Sayana*).

Arusaya, for the radiant sun (भरुषाय भारोचमानायाल्ले सूर्याय वा—*Sayana*; भारोचमानाय भादित्याय—*Venkata*).

2. Dasuse, for the donor; for the offerer of oblations (दासुषे हविषां दाते यजमानाय—*Sayana*).

Amivam, sickness (अमोवां रोगम्—*Sayana*).

Aniram, (अन्+इराम्), famine; poverty (इरा=अन्न, Nigh.II.7) (अविरान् । इरान् । तदभावं दास्त्रियम्—*Sayana*).

3. Vyustan, at the earliest flash of morning; at the dawn (व्युष्टे व्युष्टेन उपसि—*Sayana*).

Avamasyam, approaching (अवमस्यां प्रावन्तायाम्—*Sayana*).

R̥tayugbbih, along with water; full of water (ऋतयुग्भिः उदकयुक्तैः—*Sayana*).

Asvaih, water-bestowing horses (अश्वैः उदकप्रदेः अश्वैः—*Sayana*).

Vasumantam, chariot loaded with riches; wealth-laden chariot (वसुमन्तं प्रदेवघनयुक्तं रथम्—*Sayana*).

4. Trivandhurah, three-seater; one with three benches (त्रिवन्धुरः सारथ्यविष्कान्तस्थानत्रयोपेतः—*Sayana*; वन्धुरः कलकासङ्काटः—*Venkata*).

See also VII.69.2 and also I.47.2 and I.183.1.

Abhi yad ram visva-psnyah jigati, with that chariot which

traverses (यद् यः पश्यत्यः वा विश्वस्यः व्याप्स्यः क्षमिष्याति क्षमिष्यति—*Sayana*).

Visvapanyah, (विश्वस्यः) the one traversing; the all pervading (व्याप्स्यः);

This is also an epithet of Vasistha; and hence it may mean Vasistha also; and thus,—since Vasistha praises you (यद् यस्माद् विश्वस्यो वसिष्ठो वा जिगति—*Sayana*).

5. Cyavana, the old and famished.

Peda, lame.

Atri, the detached sage; the one free from triple bondages.

Jahusam, the one exiled; the exiled prince.

Nidhata mantah, replaced; brought back to the throne (निधतमन्तः न्यघातम्—*Sayana*).

For this verse, see also युवं च्यवानमग्निना ज्ञान्तं पुनर्युवानम्—I.117.13 ; युवं श्वेतं वेदवे I.118.9; युवमृदोषमुत हस्तमन्नं प्रोमन्त सकृः —X.39.9 add परिविष्टं नाहुयं विश्वतः सोम—I.116.20.

Hymn-72

2. Yuvoh hi nah sakhya pitryani, the friendship between you and us is from our forefathers (युवोहि नः सख्या पित्र्याणि).

Samanah bandhuh, our bonding (ancestry) is common (a common ancestor is ours; एतं यन्मि यं युवयोर्मम यं वन्दुः दन्वकः पितामाहुः समानं एकमेव —*Sayana*).

Tasya vittam, may you acknowledge that (तस्यवित्तम् । एतेति कर्मणि

पष्टी । स वन्तुं सृष्ट्वन्मृत्वं + वा वितं जनीतम्—*Sayana*).

It has been said that Vivasvat and Varuna were both sons of Kasyapa and Aditi. The Adityas are the sons of the former, Vasistha of the latter, and thus they became first cousins. *Sayana* quotes verses from the *Bṛhad devata* (VI.162; 163; VII.1—6) in this connection, giving a mythological cosmogeny of no value.

We have the following in the *Bṛhad devata* in this connection.

यमवन् मिथुनं त्वष्टुः सरण्युस्त्रिरराः सह ।
 स वै सरण्युं प्रायच्छद् स्वपत्नेयं विवस्वते ॥ (VI.162)
 ततः सरण्यवां जातौ ते यम-यम्यौ विवस्वतः ।
 तावप्युभौ ययानेव ह्यास्तां यम्या च द्वे यमः ॥ (VI.163;)
 सृष्ट्वा भर्तुः परोक्षं तु सरण्युः सृष्ट्वा स्त्रियम् ।
 निक्षिप्य मिथुनं तस्यामश्वस्य मूत्सा प्रचक्रमे ॥ (VII.1)
 भविमानाद् विवस्वास्तु तस्यामभजनयन् मनुम् ।
 राजपिरासीत् स मनुर्विवस्वानिवदेवसा ॥ (VII.2)
 स विज्ञाय भपक्रान्तां सरण्युमात्मरूपिणीम् ।
 त्वष्ट्रीं प्रतिजगामाद्यु वागी भूत्वा सलक्षणः ॥ (VII.3)
 सरण्युस्तु विवस्वन्तं विज्ञाय ह्यरूपिणम् ।
 मैथुनापोपचक्राम तां च तन्नरोह सः ॥ (VII.4)
 ततस्तयोस्तु वेगेन शुक्रं तदपतद् भुवि ।
 उपाजिघ्रस्य सा स्वश्वस्य तच्छुक्रं गर्भकाम्यया ॥ (VII.5)
 पाद्भ्यां मालाच्छुक्रं तत्कुमारी संवभूवतुः ।
 नासत्यश्चैव दक्षस्य यो स्तुतावनिनावपि ॥ (VII.6)

In short, *Tvastr* had twin children, *Saranyu* and *Trisiras*; *Saranyu* was married to *Vivasvat*. By their marriage were born *Yama* and *Yami*, the twins; *Yama* was elder of the two, *Saranyu* created a body, similar to herself, and entrusted to her *Yama* and *Yami*, and she herself became a mare.

Through this lady, taking her to be *Saranyu*, *Vivasvat* begot a child, who was a royal seer, and came to be known as *Manu*.

Afterwards, as the myth goes, when *Vivasvat* knew the mystery,

he himself became a horse. The two mated together, and gave birth to *Nasatya* and *Dasra*; this pair came to be known as *Asvins* (अश्विनौ).

Since *asva* means a horse and *asvin* means a *mare* also, this myth has been concocted.

5. *Pascat*, from the back; *purasiat*, from the front; *adharat*, from below; *udaktat*, from the above.

Hymn-73

1. *Parudamsa*, multifunctional; the doers of many deeds (पुरुषंसा पुरुषमणि—*Venkata*; बहुकर्मणि—*Sayana*).

Parutama, multifarious, the most mighty (पुरुतमा प्रभूततमो—*Sayana*).

3. *Abema*, may we invoke; may we prepare, or promote (अहेम वधयेम—*Sayana*; प्रेरयामः—*Venkata*).

Uranah, praising (उराणाः उरस्तोत्रं कुर्वाणा. स्तोतारः—*Sayana*; उरकर्मणिः, उरकर्म कुर्वाणाः—*Venkata*).

Srusti iva, like a speedy messenger (श्रुष्टीति क्षिप्रनाम; क्षिप्रगन्ता द्रुत इव—*Sayana*; क्षिप्रवान् द्व—*Venkata*).

4. *Vahni*, bearers of oblations वह्नी हविषां वोढारी—*Sayana*; वो वोढारी—*Venkata*.

Visam, people; priest (विशं प्रजामृत्विजम्—*Sayana*).

Raksobana, destroyers of demons or wicked persons (रक्षोहणा रक्षसां हन्तारी—*Sayana*).

Sambhrta, well nourished; healthy and stout (संभृता सन्मग्मूतो पुष्टाङ्गौ

—*Sayana*).

Vilupani, strong-handed (वीलु-पाणी दृढपाणी—*Sayana*).

Ma mardhistam, injure us not (मा मरिष्टं मा हिंस्तम्—*Sayana*).

Hymn-74

5. Pṛksah, food; ample food (पूषः पन्नं प्रभूतम्—*Sayana, Venkata*; Nigh.II.7).

Maghavadbhyah, of benevolent nobility; affluent in food etc (मघवद्भ्यः पन्नवद्भ्यः—*Sayana*).

Chardih, roof; house; dwelling (छदिः गृहम्—*Sayana*).

6. Suksitim, of good abode (सुसितिं सुनिवासम्—*Sayana; Venkata*).

Ratha iva, like chariots, or like waggons (like chariots or waggons full of rice etc. (वीहादि-पूर्णा रथा यथा प्राप्नुवन्ति स्वामिगृहम्—loaded with rice and the like, arrive at the house of the owner—*Sayana*).

Hymn-75

1. Vi avah, rises; comes; appears (वि प्रावः व्योञ्जत् विभानं कृतिवतीत्ययं—*Sayana*; विविधं गच्छति—*Venkata*).

Divijah, born in the mid-space; daughter or heaven (दिविजाः दिव्यन्तरिक्षे प्रादुर्भूता—*Sayana*; दिविजाना—*Venkata*).

Apa-avah, scatters.

Rtena, by truth; by lustre; in light (ऋतेन तेजसा—*Sayana*; सत्येन

प्रकाश्येन सह सन्धकाराभिनयनात् सत्यस्य प्रकाशनम्—*Venkata*).

Angirastama, most enlightened.

Angirah-tama pathyah ajigah, relumes the paths that are to be trodden (गङ्गिरस्यमा अङ्गेर्यथविङ्गिराः । गन्तुमेषां पथ्याः पदयोः प्रजोष उद्गिरति—she throws up the path that are to be most traversed; i.e. प्राणिनां व्यवहाराय प्रकाशयति, she gives light for the transactions of living beings—*Sayana*; *Wilson*).

2. Svarasyum, flourishing male posterity; wishing for food (यवस्य सन्तपन्त पुत्रम् i.e. a son having food—*Savana*); wishing for fame and good repute (कीर्तिमिच्छन्त—*Venkata*).

5. Jarayanti, reckoner of life - span, waster away of life (जरयन्ती प्राणिजातानि उषाः कालं पुनः पुनरावर्तमाना प्राणिनामामुः क्षपयति—*Sayana*).

Vahnibhih; by the offerers; by the fire-institutors (वह्निभिः कर्मचोद्भिर्वर्जमानै —*Sayana*; वोद्भिः स्तोत्रभिः —*Venkata*).

6. Visvapisa, multimobile; multifunctional; of multi-forms; every-way moving (विश्वपिशा बहुरूपेण—*Sayana*; *Venkata*).

7. Rujad drlhani, breaks up the rigidity of gloom (दृढहानि श्रयन्तं रियराणि नमस्तिरज्ज्भिनति—*Sayana*) disperses the solid (gloom)- *Wilson*.

Satya, Satyebhih mahati mahadbhih, true with truthful; great with the great. This may be applicable to rays (किरणं) of the morning, or to *anyah devaih* (अन्यै देवै) i.e. with other deities, or nature's bounties, associated with whom the Dawn is true, mighty and adorable—*Sayana*; *Wilson*.

8. Barbih, noble works; sacrifices (बहिर्वर्ग —*Sayana*).

Purubhojab, plenty of food (पुरुभोज. बहुभोजम्—*Sayana*).

Hymn-76

For verse 1, see Nir. XI.10.

1. Ut um jyotih amrtam visvajanyam visvanarah savita devah asret, visvanara, the divine stimulator has lifted up the all-impelling immortal light.

The meaning is that *Visvanara* (विश्वानरः), the god (देव) who stimulates (सवित) has lifted up (उद् गृह्यत् उदक्षिप्र्यत्) the all-impelling (विश्वजन्यं सर्वजन्यं) immortal (अमृत्) light (ज्योतिः) —Nir. XI.10

For *Vishvanara*, see Nir. VII 21 (our earlier notes); he leads all men, or all men lead him (विश्वान् नरान् नयति । विश्व एन नरा नयन्तीति वा). Or else, *vaisvanara* may be a modified form of *visvan - ara*, विश्वान्-। षर i.e. who pervades all created beings (cf. I.98.1).

For *Savitṛ*, see Nir. X.31, 32 (सविता सर्वस्य प्रसविता); सविता वै देवाना प्रसविता —S.Br. I.1.2.17) the stimulator of all; the creator of all. For this see X.149.1. (सविता वन्तैः पृथिवीमुरम्यादस्कम्भने सविता चापदं हृत्, i.e. *Savitṛ* has fixed the earth with supports; *Savitṛ* has fastened heaven in unsupported space).

2. Harmyebhyah adhi, above high dwellings; to high altitudes; above high places (हर्म्येभ्यः सवि उच्चैर्भ्यः प्रदेशेभ्यः । हर्म्येभ्यः उन्नतप्रदेशोपतलकः *Sayana*).

3. Yatah pari jarah-iva acaranti, like a wife repairing to an inconstant husband; as in the world, a virtuous woman is not seen abandoning a bad and vagrant husband, nor herself going astray (*Sayana*—नार इव पत्यापिवा प्रचरन्ती समीपे सञ्चरन्ती साध्वी नारीव नारे सत्वेर्जंरयितादि कुर्ये सञ्चरन्ती त्वं दूष्यते । यया लोकं दुष्टं प्रमणशीलमपि पतिमत्यज्जैव साध्वी सञ्चरति तद्वत् समविमृञ्चती त्वमित्यर्थः ।)

Punah yativa, as no more to leave him (पुनर्मतोय यती पति पतिवर्जयेतस्तनः

सञ्चरन्ती व्यभिचारिणीव सूर्यमपरिव्रजन्ती त्वम्—*Sayana*)

4. *Satyamantrah*, impulses of truth (सत्यमन्त्राः सत्यस्तुतयः सन्तः); reciters of sincere prayers *Sayana* refers to two verses in this context: (i) तुल्येण यज्ञस्याविन्दवति V 40 6; (ii) यज्ञयस्तमन्व विन्दन्—V.40 9.

Anvavindan, discovered (यन्तु यविन्दन् सन्धयन्त मन्त्रसामर्थ्यात् ते—*Sayana*).

5. *Samane urve adhi*, on a common calamity (of stolen cows); when the common herd (of cattle had been stolen) (समाने सर्वेषां साधारणे ऊर्वे गोगम्हे षणिभिरपहृते पुनर्लब्धव्ये सति । अग्नि इत्यनर्थकः. —*Sayana*).

Wilson gives the following note : What this means is not very obvious; it is literally, in the common vast assembled they agree, nor do they strive mutually, they injure not the observance of the gods, not harming, going with treasures, or with the *Vasus*. (वसुभिः वासकैरपसां तेजोभिः —*Sayana*).

6. *Usarbudhah*, the one waking at morn (उपबुधः उपसि बुधन्तः —*Sayana*).

Vajapatni, queen of viands (वाजपती प्रन्त्य पातयित्री—*Sayana*).

Hymn-77

1. *Akah jyotih badhamana tamansi*, the light (ज्योतिः) dispels (प्रकः) the obstructing (बाधमानः) darkness (तमांसि ; सन्निधौ सन् तमांसि ग्रन्थकारान् बाधमाना बाधमानं बाधक ज्योतिः तेजः सर्वं प्रकः प्रकाशति । अथवा द्यौषसं ज्योतिस्तमांसि बाधमाणा बाध्यमानान्यकः प्रकरोत्—*Sayana*).

2. *Gavam mata*, mother of cow or speech; parent of sounds (*Wilson*), productress of light: *Go* may here mean speech or articulate sound which at dawn is uttered by men and birds or in its usual sense of "cow", it may refer to the going forth at dawn of cattle to pasture. It may also mean "productress of sun beams" (यथा वाचा एवामेव वा माता निर्मात्री । उच्यते काले हि पश्चिमसूर्यादीनां वाचो निर्गच्छन्ति । एवमपि तस्मिन् काले संचारात् तन्निर्मातृत्वम्; अथवा

रश्मोनां निर्गतिः—*Sayana*; ज्योतिषां माता—*Venkata*).

3. *Svetam nayanti sudṛśikam asvam*, leading her white and beautiful courser of steed (that is the sun)—(मस्य सदागन्तास्मादित्यं, the sun who always appears to be moving relative to us); (श्वेतं श्वेतवर्णोपेतं सूर्यम्—*Sayana*). This means, making the sun manifest (प्रकाशयुक्तं कुर्वतीत्यर्थः).

Visvam anu-prabhūta, mighty over all; risen on account of the whole world (विश्वमनु सर्वं जगदनुष्य प्रभूता प्रवृद्धा । सर्वं जगद् व्यवहाराय—*Sayana*; सर्वभूत-जातं तदपीकृत्य प्रादुर्भूत—*Venkata*).

Citramaghah, distributress of wonderful wealth (चित्रमया विचित्रधना—*Sayana*).

4. *Gavyutim*, the land, the pasture land; the track of cow; earth (गव्युति भूमि—*Sayana*; गोमार्गम्—*Venkata*).

Urvim, wide (उर्वी विस्तीर्ण—*Venkata*).

Antivama, possessor or bearer to us of wealth worth having (प्रन्तिवामा । अन्ति वस्मदन्तिके वामं वननीयं धनं यस्याः सा अन्तिवामा—*Sayana*; सन्तिकुलधना—*Venkata*).

Dure amitram uccha, keep our non-friend away from us.

Hymn-78

1. *Vamam*, the covetable wealth (वामं वननीयं धनम्—*Sayana*; *Venkata*).

4. *Svadhaya*, by viand and wealth (स्वधया घन्नेन—*Sayana*; स्वधा = घ्नन Nigh.II.7).

Ratham yujyamanam, chariots laden with; yoked chariot.

5. *Sumanasah*, impelled or actuated by one mind (सुमनसः

Svarat-anyah, the other one Indra is *svarat*, thoroughly splendid self-splendent, self-sovereign, not depending on any one else (धन्वः इन्द्रः स्वराद् स्वयमेवाभ्यनिरपेक्षयैव राजमान इति उच्येते—*Sayana*).

Sambalam, supreme or united strength, (बलं वृत्तवादे. कार्यस्य हेतुभूतं सामर्थ्यम्—*Sayana*).

Sam-ajah, supreme or united vigour (भोजः संदधुः समयोजयन् शरीर-दाहयामि । तदुद्येतुभूतं तदोज इत्युच्यते—*Sayana*). This is the title of Indra (cf. स्वराद् इन्द्रो वगमा विष्णुवर्तुतः—1.61.9).

9. Mayinah, of the promoter of intelligent (मायिनः प्रज्ञाकरस्व—*Sayana*).

Made, in exhilaration; in delight (मदे ह्ये—*Sayana*).

Dhiyah, discriminating or purposeful intellects; also sacrificial rites (धियः कर्माण्यस्माभिरनुष्ठितानि कर्माणि—*Sayana*).

4. Vahnayah, bearers; bearers of offerings or of prayers, thus priests (वह्नयः हविषां स्तोत्राणां वा वोढार ऋत्विजः—*Sayana*).

Ksemadya, of the capacity of preservation of peace and rest (क्षेमस्य रक्षणस्य).

Mitajnavah, with all humility; on bended knees (मितज्ञवः सकुचित शिरसाभिरस्तोऽपि—*Sayana*).

yutsu, in wars (युत्सु युद्धेण—*Sayana*).

Pritanasu, in battle in the armies of foes for protection (प्रितनाम यत्रसन्नाम रक्षणाय च—*Sayana*).

Karavah, praisers (कारवः स्तोत्रारः—*Sayana*).

Ubhayasya, of both celestial and terrestrial (उभयस्य (ऋषस्य पादिस्य च —*Sayana*).

5. Maj mana, by one's own might (मज्जमाना मात्मीयेन बलेन).

Ksemena, by the capacity of preservation (क्षेमेण रक्षणहेतुना—*Sayana*); for prosperity.

Indra, lord of cosmic energy.

Varuna, lord of cosmic plasma.

Mitra, the sun-divine.

Marut, vital elements.

Sulkaya, for wealth (शुल्काय धनाय—*Sayana*).

Twise, for lustre (द्विवे दीप्यमानम्—*Sayana*)

Pra-vṛnoti bhuyasah, discomforts numerous enemies (मूपसः बहुतराज्जन्तुन् प्रवृणोति प्रकर्षणायुतान् वाधितान् करोति; alternatively, भूयसो यजमानान् प्रवृणोति प्रवरान् कुण्टान् करोति, makes numerous worshippers or householders prosperous—*Sayana*).

7. Ambah, sin (अहः पापम्—*Sayana*).

Duritani, difficulties, evils leading to adverse fruits (दुस्तानि दुर्गमयानि पापकृतानि—*Sayana*).

Tapah, distress, hardship (तपः संतापश्च)

Parih-vṛtib, ruin (परिह वृत्तिः परित्याग—*Sayana*).

8. Nasate, contemplates, afflicts or assaults (नशते व्याप्नोति—*Sayana*).

Sakhyam, friendship

Apyam, affinity; closeness of relation (आप्यं आपित्वं बान्धवम्—*Sayana*).

Mardikam, source of happiness (मार्दिकं मृदीकस्य सुखस्य साधनम्—*Sayana*).

9. Bhare-bhare, in every conflict or battles; in every encounter (भरे भरे संग्रामे संग्रामे—*Sayana*; Nigh.II.17).

Krsti-ojasa, of irresistible strength (कृष्टोजसा शस्त्रेण कर्षकभोजी बलं ययोस्तादृशी इन्द्रावकणो—*Sayana*).

Hymn-83

Prthu-parsavah, large suckles; broad axes; large rib-bones (प्रथुपर्शवः । प्रथुविस्तीर्णः पर्शुः । आश्वीस्त्रि येषां ते तयोस्ताः) the *asvaparsu* is an implement for cutting the *kusa* grass, either the rib of a horse, or an instrument like it; विस्तीर्णस्त्रिपर्शुहस्ताः सन्तः—*Sayana*). See *Taitt. Sam.*I.1.2; and *Taitt.Br.*III.2.2.1; **अश्वपर्शु** = अश्वपर्श्वस्त्रि; तच्च घट्टमवत् तीक्ष्णघातत्वात् सवणे समर्थः—*Sayana*; (the rib bone of a horse, the edge of which is as sharp as a sword and fit for cutting—*Wilson*).

Dasa, slave; the captured one (दासा दासाम्युपशपयितृनि—*Sayana*; दासो उत्पन्न *Dasa* is derived from $\sqrt{\text{दस्}}$, to exhaust; he causes the works to be exhausted (उपशपयति कर्माणि—*Nir.* II.17).

Vṛtra, the coverer: the word is derived from $\sqrt{\text{वृ}}$, to cover; or from $\sqrt{\text{वृत्}}$, to roll, or from $\sqrt{\text{वृष्}}$, to grow (यदवृणोतदु वृत्रस्य वृत्रत्वम् [स इमान्योकानवृणोत् । यदि मल्लोकानवृणोत् तद् वृत्रस्य वृत्रत्वम्—*Taitt. Sam.* II.4.12.2]; यदवर्वत् तद् वृत्रस्य वृत्रत्वम् । यदवर्धत तद् वृत्रस्य वृत्रत्वम्—*Nir.* II.17; वृत्राणि सावरकाणि शत्रुजातानि)

Aryani, the Aryan enemies (आर्याणि च कर्मनुष्ठानपराणि च शत्रुजातानि—*Sayana*); enemies of Aryans, abiding by the sacred law.

Sudasam, the obedient and law-abiding ruler (in mythology, the

name of a prince, सुयास अस्मदाज्यमेतत्संज्ञं राजानम्—*Sayana*; see earlier references.

सुयासः — III.53.II; VII.18.22; 23; 25; 32.10.

सुयासम्—III.53.9; VII.19.3; 33.3; 83.1; 4; 6; 7.

सुयासे— I.47.6; 63.7; 112.19; V.53.2; VII.18.5;

9; 15; 17; 19.6; 20.2; 25.3; 53.3; 60.8; 9; 64.3; 83.8.

2. *Kṛtadhvajah*, with banners uplifted; with unfurled banners (कृतध्वजः उच्छिष्ट ध्वजाः—*Sayana*).

Aja=*ajan*, in conflicts (याजा याजी युद्धे—*Sayana*; Nigh.II.17).

Svardṛsas, horses looking for heaven (after death on battlefield; for enlightenment (स्वर्दृशः शरीरपातादूर्ध्वं स्वर्गस्य दृष्टारो वीराश्च—*Sayana*).

See the following references:

स्वःश्रृक्— VII. 58.2.

स्वःश्रृणः—I.44.9; 155.5; II.24.4; VII.37.2; 83.2; IX.13.9; 76.4.

स्वःश्रृणम्— III.2.14; V.26.2; VII.32.22; IX.65.11.

स्वःश्रृणा— V.63.2.

3. *Dhvasirah*, laid waste by the attacks of enemies (ध्वसिराः सैनिकैर्ध्वस्ताः—*Sayana*).

Arvak avasa, for my protection or for defence (*arvak*, towards

us, सर्वान् धत्स्वदधिमुर्यं; अयता, for defence, for protection; अयता रक्षणेन सह—*Sayana*).

Havanasruta, having heard our call or invocation (हवनश्रुता माह्वान-
सीतो इन्द्रायणी—*Sayana*).

4. **Sudasam**, generous donor.

Vanvantah, criminal (वनवन्तः हिंस्रतो—*Sayana*).

Bhedam, assailant (भेदं एतत् सजे मुदास. भवम् a person of this name
opposed to Sudas—*Sayana*).

For *bhedam*, see भेदम्—VII.18.19; 33.3; 83.4.

भेदस्य— VII.18.18.

भेदो — IX.112.4.

Satya, effectual; fruitful (सत्या सत्यफलम्—*Sayana*).

Trtsunam, of the one frightened in war (तृत्सुनाम् एवत्सजाना मम याज्यानाम्
—*Sayana*).

The word *trtsu* occurs only in this Seventh Book of the Rgveda.
See:

तृत्सवः — VII.18.15; 19; 83.8.

तृत्सवे — VII.18.13.

तृत्सुभिः — VII.83.6.

तृत्सुभ्यः — VII.18.7, 33.5

तृत्सूनाम्— VII.33.6; 83.4.

Parohitih, priest; ministration (पुरोहितः मम पुरोधाम्—*Sayana*).

5. Parye divi, at the time of trial; on the day of battle (पार्ये तरणीये, दिवि दिवसे युद्धदिने—*Sayana*).

6. Ajisu, in conflicts (अजिषु संग्रामेषु—*Sayana*; आजौ, वाजौ, मज्ज = conflict or war, Nigh. II.17).

Dasabbih, by the ten (the ten enemies are laziness (अमाद), passion (काम), anger (क्रोध), pride (मद), attachment (मोह), greed (लोभ), jealousy (ईर्ष्या), hatred (द्वेष), violence (हिंसा), and acquisition (परिग्रह).

Rajabbih, the allurements; the rival kings (राजाभिः शत्रुभूतैर्बुधैः — *Sayana*).

7. Dasa rajanah, the ten kings (enumerated above).

8. Dasa rajne, the ten kings (enumerated above).

Sudas, the benevolent donor is helped by Indra-Varuna, when the ten kings (the ten vices) compassed him about in the life struggle.

Namasa, with reverence; also with food (नमसा हविर्लक्षणेनान्तेन— *Sayana*).

Dhiya, discriminating intellect; also prayer (धिया स्तुत्या—*Sayana*).

Kapardinah, one with hairs braided (कपदिनः जटिलाः —*Sayana*).

9. Indra, destroys the *Vitra*, the coverer (elements of darkness and ignorance); and *Varuna* maintains his holy laws (ऋतम्).

Samithesu, in life-struggles (Nigh-II 1')

10. Sarma saprathah, spacious shelter (सर्म सप्रथः विस्तीर्णं महद्गृहम् , सप्रथः सर्वतः पृष्टं विस्तीर्णं सर्मं गृहम्—*Sayana*).

The verse is the repetition of X.82.9.

Hymn-84

2. Sinithah, bind the sinner (सिनीथः पापकृतो बध्नीयः —*Sayana*).

Setrbhih, with bonds (सेतृभिः बन्धकैः —*Sayana*)

Arajabbih, without ropes, that is by diseases etc. (अरज्जुभिः रज्जुरहितैः रोगादिभिः —*Sayana*).

Helah, anger (हेलः क्रोधः —*Sayana*). Also see:

हेलः — I.24 14, 94.12; 114 4; 171.1; IV.1 4; VI.62.8; VII.64 2.

हेलाभि— VI.48.10.

हले— VII.62.4.

3. Brahmani, prayers (ब्रह्माणि पस्विदानि स्तोत्राणि—*Sayana*); *brahma* great, expanded, supreme, divine enlightenment; austerity (बृ हति वर्धते तद् ब्रह्म , ईश्वरो वेदस्तत्त्वं—*unadi*, IV.147).

4. Minati, injures (मिनाति=प्रहिनस्ति । “मीन् हिंसायां ” इति घातु.)

Aditya, the son of Aditi; here Varuna (आदित्य यः अदिते. पुत्रः ; यः वरुण —*Sayana*).

5. Gih, praise (गीः स्तुतिः)

Deva vitim, anything pleasing to gods (देववीति देवैः कामयितव्यं यन्म—*Sayana*).

Tutujana, earnestly offered (तुतुजाना मया प्रेषणा सा—*Sayana*).

Hymn-85

1. Ghrta-pratikam, members radiant (घृतप्रतीकां दीप्तावयवाम्—*Sayana*); shines with fatness, *Griffith*).

2. Sarva, with arrows; shafts or bright weapons (सर्वा शस्त्राणि हिंस्रके-
नायुधेन—*Sayana*). See for reference :

सर्वा— I.100.18; II.12.10; IV.28.3; VII.85.2; X.87.6 (सहस्रसर्वा—
thousands of arrows—IV.28.3).

5. The repetition of the verse VII.84.5.

Hymn-86

1. Dvita nude, appointed to their two-fold task of gravitational stability and light (*dvita*, of giving light by day through the sun and by night through stars, द्विता द्वैषं प्रभुनुदे प्रेरयति स्म । अहनि सूर्यं रश्मीषं प्रेरयति रात्रौ नक्षत्रं तथेति द्वित्रकारः—*Sayana*).

Urvi, vast (उर्वी विस्तीर्ण—*Sayana*).

Rsvam, glorious (ऋष्वं वशनीयम्—*Sayana*).

5. Damnah, from tether or rope (दाम्नः रज्जोः—*Sayana*).

Na tayum pasutrpam, like a thief nourishing the stolen animal (न तायुं स्तैन्य - प्रायश्चित्तं कृत्ववसाने घातादिभिः तर्पयित्वा स्तैनमिव—*Sayana*).

For *tayum*, a sinner who offers penance, a thief, see I 65.1;

IV.38.5; VII.86 5.

Drugdhani, (of, दृग्धः V.40.7) dreads caused by animosity or anger.

There are two comparisons in this verse. (i) Liberate Vasistha (i.e. me) in the like manner as a thief is liberated, who having performed his penance for theft he has committed at its termination, feeds the animals with fodder, and (u) like a calf from its tether.

Vasistham, the self.

6. Wilson regards this text as a Vedic authority for the transmigration of the soul and as the destiny, accrued by our actions during the past life.

Na sa svo dakso dhrutih : the condition appointed by destiny at the time of birth in the cause of the committal of sin, not our own power or will (हे वरुण, सः स्वो दक्षः पुरुषस्य स्वमृतं तद्भलं पापप्रवृत्ती कारणं न भवति । किं नहि धृतिः स्थिरा उत्पत्ति समय एव निमिता देवगतिः कारणम्—*Sayana*).

Sura, intoxication, literally wine (सुरा प्रसादक(रिणी)

Manyu, wrath.

Vibhidakah, gambling (विभोदकः द्यूतसाधनोऽयः, since the dice is made of *vibhitaka* fruit).

Acittib, carelessness, ignorance (प्रचिन्तिः प्रविज्ञानमविवेक भरणम्—*Sayana*).

Asti jyayan kaniyasah up-are, there is a senior by the side of the junior. The tiny little helpless man is the junior; superior God is the senior. *Sayana* is inconsistent when he says that the senior God impels the junior soul to commit sins on the basis of the *Kausitaki* text: एष ह्येवासाद्यु रुधकायति तं यमघो निनीयते—III.8.

Svapnah cana it anṛtasya pra-yota—Several sinful acts are committed during dreams (स्वप्ने कर्तारपि कर्मभिर्बहूनि पापान् जायन्ते किमु वस्तव्यं जायति कृतैः कर्मभिः पापान्मुत्पन्नत इति—*Sayana*). And hence the sins committed indeliberately by me be excused by you, O Varuna. (मतो मामपराधो देवायत इति हे वरुण त्वया क्षन्तव्यः).

Anṛtasya prayota, promoter of the untrue.

7. **Anagah**, liberated from sin (अनागाः अपापाः)

Kavitarah, sagacious.

Gṛtsam, worshipper.

8. **Svadhavah**, self-sustained.

Hymn-87

This is one of the most significant hymns relating to Varuna, the Lord Almighty. He prepares an apparent path for the sun to traverse. The same Varuna sets free the waters of the rivers, which rise in the firmament by terrestrial evaporation through the solar rays (1) Wind is the spirit of Varuna (2). Varuna's spies behold all the worlds, heaven and earth (3). To human beings, Varuna provides speech with 21 appellations. Varuna unfolds the mysteries of His own enlightenment (the Veda) to us (4). The three heavens, are deposited in Him and so are three earths with six seasons (5). Varuna has placed on His bed the ocean white as a drop of water (6). Varuna is merciful and compassionate to us even when we commit sins against Him, for He does not like us to be sinful (7).

1. **Avanib**, nights (अवनीः रात्रीः)

Ahabhyah, from days (अह्यः महोऽह्यः —*Sayana*).

Varuna divides great nights from days. Setting of the sun indicates the end of a day and beginning of night.

2. *Atma te vatah*, the spirit is the wind. Varuna sends wind everywhere which provides a medium of breath of all living beings.

3. *Spasah*, envoy, the spies (स्पशः स्पशन्ति स्पृशन्तीति स्पशश्चराः — *Sayana*); also rays and reins (रस्मयः).

Smadistah, of excellent movement (स्मदिष्टाः प्रशस्तगतयः) or despatched together (स्मदिष्टेतत् प्रशस्यायै—*Sayana*).

4. *Medhiraya*, to intelligent (मेधिराय मेधाविने—*Sayana*).

Trih-Sapta, three into seven; twenty-one, the 21 synonyms of the word *gauh* (गौः) or *aghyā*, given in the *Nighantū*: गौः । ग्मा । ज्मा । ह्मा । ला । क्षमा । क्षोषी । क्षितिः । स्रवनिः । उर्वी । पृथ्वी । मही । रिपः । सदितिः । इक्ष्वा । निर्वृतिः । धूः । धूमिः । पृषा । गन्धः । शोचम्. *Speech* (*vac*) is also *gauh*; it is bonded at three stations in the body—breast, throat and head: seven Vedic metres, each with three stations give the numeral 21 (the seven metres are Gayatri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati).

Twenty-one sacrifices are also known.

Trih-sapta, is a common usage, three and seven being important prime-number giving to the important number 360 (*Ātharva* I.1.1) $3 \times 7 = 21$, sum of 3 to 7 (i.e. $3 + 5 + 7 = 15$) and $3 + 7 = 10$; $(21 + 15) \times 10 = 360$ (days in a year or degrees in a circle).

For *trih-sapta* combination see: I.72.6; 191.12; 14; VII.87.4; VIII.46.26; 69.7; 96.2; IX.70.1; 86.21; X.64.8; 90.15.

Viprah, the wise (विप्रः मेधावी)

Uparaya, to the disciple (उपराय उप सन्नेपे स्वमाणायांते नास्तिने—*Sayana*).

5. *Tisro dyavah* the three heavens (best, middle and the worst) and similarly, the three earths (तिस्रः त्रिप्रकारा उत्तम मध्यमाधमश्चेति त्रिविधाः)

Sad-vidhanah, pertaining to six phases corresponding to each of the six seasons, (षट् विधानाः । विधानां विधा । सगन्तास्तुभ्यदन षड्विधा प्रकारा यानु उत्पत्त्या—*Sayana*).

Prekham, oscillating like pendulum, undulating (प्रेक्ष्यं वेलापद् विन्द्यतस्त्वक्षितम्—*Sayana*).

Kam, pleasure, light (क सुखम् शुभकं दीप्तायम्—*Sayana* c' 111: सुखं मयात्—V 85 2).

6. *Dyaubhiva*, illuminating like the sun (द्यौरिव सूर्य इव भवति—*Sayana*).

Drapsah na, like the water drops, (द्रप्सो न द्रवपक्षीत उदधिन्दुरिव—*Sayana*).

Rajasah, of water; or regions.

Vimānah, like the birds (वि = bird; मातः, measure of the type) the creator, or measurer (विमानः निर्मातृ—*Sayana*).

For *rajasa vimānah* s (यो अन्तरिक्षे रजसो विमानः—X 121 5).

Agah, sin, fault (आगः अपराधः—*Sayana* opposed to अनागमोऽपराधाः)

Mṛdayati, becomes compassionate (मृणयति । उपदयति । रोति । नृणाम्—*Sayana*).

Aditeh, of Aditi, of the mighty Varuna (अदितीः अदीनस्य वरुणस्य—*Sayana*).

Hymn-88

1. Midahuse, to the showerer; to the impregnator; to the bounteous (मोहमुषे वेन्ते).

Prestham, most delightful (प्रेष्ठा प्रियतमाम्—*Sayana*).

Matim, thoughtful prayer (मतिं मननीयामोद्बो स्तुतिम्—*Sayana*).

Sahasra-magham, donor of thousands; laden with thousand or immense treasures (सहस्रमघम् बहुघनम्—*Sayana*).

2. Andhah, food; food in the form of Soma juice (अन्धः सोमसंक्षणमन्नम्—*Sayana*).

Asman, stones (for expressing Soma juice, अशमन्यभिघातं पापाणेजस्वितम्—*Sayana*).

Agnē anikam, the aggregated radiance (अग्नेः अनीकं ज्वाला संपन्—*Sayana*).

3. Snubhik carava, proceed with swift-sailing vessels or boats (स्तुभि गन्तीभिरुवाभिरपि नौभिः चराम यत्विहै—*Sayana*).

Pra pra-inkhe inkhayavahai subhe kam, then we both undulate happily in the prosperous swing (*Wilson*); when we ride over ridges of waters, will swing with that swing and there be happy (*Griffith*) (मृगे शोभाप प्रेष्टसे नोत्पामा दोवायाम् । य ईदृशगायं निम्नोन्नतैस्तरङ्गैस्तिरश्चेतश्च प्रविचलन्तौ संश्रीटावहै—*Sayana*).

Here *kam* is either as an expletive or an adverb, or it may mean *sukham*, pleasure (कम् इति पुरा । यद्वा क्तिवाभिरुपगन् । कस्तुत्र यवा भवति तथेत्यर्थः—*Sayana*).

4. Abhaya Sudinave, on an auspicious day of days (महां दिवसानां

मन्वे सुविनत्वे यत्कृत्स्नत्वेन शोभयदित्यम्—*Sayana*);

Sudhātve, is rather the state or property of a lucky day by its being fruitful—*Wilson*.

Yat nu dyāvah tatānan yat usasah, while the heavens broadened and the dawns were lengthened (*Griffith*); (यान् मातोपञ्चतः यावः दिवसान् पातु मातोः उपासः उपसोपनक्षिता यातोपच नृ क्षिप्रं तत्तन् नृ सूर्यात्मना विस्तारयन्—*Sayana*).

5. Svadhavah, O self-sustained, self-fed; foodbestowing (स्वपापः प्रन्नवन्); O the glorious (vocative).

Avrkam, without enmity (अवृकं अहिंस्यमान्यन्तिकम्—*Sayana*).

Sahasra-dvaram, with thousand doors or portals.

6. Aplb, relative, friend or son (आपिः अणुः । शीरसः पुत्रः —*Sayana*).

Nityah, constant; unvarying (नित्यः ध्रुवः)

Enasvantah, the sinful; sinners.

Matē enasvantah bhujema, let us not enjoy happiness as sinners; let us not know thee as sinners (*Griffith*); let us not offending thee enjoy (*Wilson*); or being freed sin through thy favour, let us enjoy enjoyments (त्वत् प्रसादान् पापरहिता एव सन्तो भोगान् भुञ्जामहे—*Sayana*).

7. Aditeh, of the earth, the undivisible earth (अदितेः अचण्डनीयादाः पृथिव्याः —*Sayana*).

Avah, protection (अवः रक्षणं वरुणेन दत्तम्—*Sayana*).

Hymn-89

1. *Su mṛṇmayam gṛham*, handsome house made of clay (it means the human body made of five elements, terrestrial, aqueous, igneous, gaseous and ethereal); *Sayana* interpret: entering into the temple of gold, dedicated to Varuna (सु शोभनं सुवर्णमयमेव त्वदीयं गृहं प्राप्नुवामि—*Sayana*)

Suksatra, the possessor of power or opulence

Mṛta mṛtaya, show mercy to us, be kind to us; be compassionate, grant me happiness (मृतं मृपयः मृतम उपदयां च कुतः—*Sayana*).

2. *Adriṇah*, O lord of adamant (ine justice vocative) (अद्रिः धातुवयन् वदन्:).

Dṛtiḥ na dhmataḥ, inflated like a skin or leather-bag.

3. *Samaha*, O, the opulent (समा सधन—*Sayana*)

Suce O, the pure by nature (सुप्त स्वप्नापतो निमंता वरुण !—*Sayana*).

4. *Apam madhye*, in the midst of waters, thirst distresse, whis we stand in waters. One is thirsty amid waters, since the water of the ocean is saline. The worldly allurements do not quench the spiritual thirst).

5. *Abhidroham*, offence (अभिद्रुह प्रपकारजातम्—*Sayana*).

Manusyah, we as men.

Acitti, without intention, though our want of thought (प्रवित्तो अपित्तानामेव—*Sayana*).

Ma ririsah puni h me not म रोतिष, मा रीतिः — *Sayana*.

Hymn-90

1. See also Yv. XXXIII.70.

Niyutah, Niyuta steeds (नियुत बध्वाः —*Sayana*).

Sucayah madhumantah, pure and sweet.

Sufasah, extracted (Soma juices, सुतास. अभियुताः सोमाः —*Sayana*).

Andhasah, the nourishing part of the Soma juice or food (अन्धस्य सन्तस्य सोमघणनस्य त्वहीये मासम्—*Sayana*).

2. Isanaye, for the lord (ईशानाय ईश्वराय).

Sucipah, O, the enjoyers of the bright Soma juice. (सुचिपाः शुभस्य सोमस्य पात्रवांशो—*Sayana*), addressed to Vayu.

Jato-jatah, repeatedly born.

Vajyasya, for acquiring the wealth worth acquiring (वाज्यस्य प्राप्तव्यस्य धनस्य प्राप्तये—*Sayana*).

3. Devi dhīsana, the divine language of praise (देवी जेतमाना धिपराण स्तुतिः —*Sayana*).

Raye, for the sake of wealth.

Nireke, to the place of poverty (निरंके नितरां रेको रिततता निरेकः । वादिदयम् —*Sayana*).

Vasudhitim, dispenser of wealth (वसुधितिं वसुना घातारं प्रदातारं, तं वायुम्

शोभनस्तुतिः, offering excellent praises or hymns—*Sayana*).

Tilvilayadhvam, soften (the earth) with unctuous dew (तिल्विलापध्वं जगत् स्निग्धभूमिकं कुर्वत । "तिलस्ते हने" इत्यस्मत्तिलुः । तिलुदिसा भूमिर्वस्य तत् तिल्विलम्—*Sayana*; हे उपसः ! तिल्विलेवाऽऽवहत इच्छन्त्यः । यथा पदे स्नेहे निमिता तिल्विला प्ररोहति तथा बहुशाखाः प्रादुर्भवन्तीति—*Venkata*).

Hymn-79

1. Panca-ksitih manusih, five classes of human beings. (देव, पितर, मनुष्य, गन्धर्व and राक्षस-पिशाच). See also पंचक्षिती. —VII.75 4; पंचक्षितीनां—I.7.9; 1/6.3; V.32.2; VI.46.7. Similar to *panca - ksitih*, is the term *panca - janya* (पाञ्चजन्य) for which see :

पाञ्चजन्यः—I 100.12; IX.66.20

पाञ्चजन्यम्—I.117.3; V.32.11

पाञ्चजन्यया—VIII.63.7

पाञ्चजन्यासु—III.53.16

पाञ्चजन्येन—VII.72.5; 73.5

According to *Sayana*, by *panca - ksitih* are meant the four caste-people and the fifth *nisada* (निषाद)—*Brahmana*, *Ksatriya*, *Vaisya*, *Sudra* and *nisada* (पञ्चजन्यां क्षितीनां निषाद पञ्चमावतारो वर्णाः पञ्चक्षितयः—VI.46.7). The four are those who accept the code of life (चातुर्वर्ण्यं) and the fifth, the foreigner, ruled by some other code of conduct. *Sayana* translates *pancajanah* (पञ्चजनाः) also in the same terms, (निषाद पञ्चमावतारो वर्णाः पञ्चजनाः—VII.72.5).

Uksabhih, with oxen (उक्षिभिः गोभिः—*Sayana*) by impregnation (उक्षति सिञ्चतीति; उक्त *unadi* I.159).

Pathye jananam, upon the paths of men; or *usas* has dawned, beneficial on the path of men, or for the welfare of men (जनानां सर्वपाथिनां

पथ्या पविहिता जनानां हिताय व्योच्छदिति योग्यम्—*Sayana*)

3. Angirastamah, skilled in fire-craft or the technique of producing fire by attrition; fire-experts.

5. Sanaye, for acquirement of riches (सन्ने दानाय धनं लाभाय—*Sayana*).

Radhase, for wealth (राघसे धनाय—*Nigh.II.10*).

Suarta, the words of truth; (सूनुता वचांसि ईरयन्ती प्रेरयन्ती *Urging* speech—*Sayana*).

Asmad-ryak, addressing to us (अस्मद्—रयक अस्मदभिमुखम्—*Sayana*).

Hymn-81

1. Mahitamah, deep darkness (महि महत् तमः नैशमन्धकारम्—*Sayana*).

Apo vyayati, अप + व, drives away (अपो व्ययति अपरुणोति—*Sayana*).

Sunari, the dawn, the best guide of men, (सूनरो जनानां सुदुर्नेव्युषाः—*Sayana*; *Nigh.I.8*).

2. Naksatram, planets, constellations etc. (नक्षत्रं नभसि दृश्यमानं प्रहृतवासादिभ्यः—सीरेणतेजसा हि नभसं चन्द्रप्रभृतीनि नक्षत्राणि भासन्ते, the planets and satellites are rendered luminous; since it is said that the moon and planets shine at night with light derived from the solar rays—*Sayana*).

4. Svardse, power to make the world visible (स्वः सर्वं जगत्, दृशे दर्शनार्थम्—*Sayana*).

Prakhyai, power to arouse (प्रक्यै प्रबोधनार्थम्—*Sayana*).

5. Divo-duhitah, daughter of heaven, the dawn.

Marta-bhojanam, sustenance, or objects of enjoyment fit for mortals (मर्तभोजनं मर्ता मनुष्याणां भक्षणयोगम्—*Sayana*).

6 Saṁtaviṭi, the speaker of truth, the dawn (Nigh I.8) (सन्तवितो विदुषः कालिका वासुदेवा । उदयती उषा)

Maghonah, the encourager of wealthy and prosperous (मघोनः हविष्मता यजमानस्य *Sa'ana*)

Hymn-82

For the verse 1, see Nir. V.2

1. Dirgha prayajyum ati yah vanusyati vayam jayema pṛtanasyu duh-dbyah vanusyati, means to slay (यत्कृत्विह न्त वम—Nir. V.2. May we slay those who seek to injure us - I.132.1, VIII. 40.7). May we in battle conquer the perverse, i.e., the sinful person, who desires to spoil our long-spread sacrifice (दीर्घप्रतयजनपिजिपिंसता यो वयं त जयेम पृतनासु दूद्ध्यं पापधियम्—Nir.V.2).

Mahi-sarma, ample comforts (महि महत् सुखं मूढं सुखं वा—*Sayana*).

Dirgha prayajyum, long-engaged in selfless service (दीर्घप्रयज्युः दीर्घास्वतन्त्रमदीर्घं धनम् *Sayana*).

Pṛtanasu, in conflicts; in battles or wars (पृतनान् कर्तारिषां *Sa'ana*; पृतनासु, पृतनाः, युद्धाः are synonyms of *sangrama*, battle, Nigh II.1)

Dudhyah, evil-minded, pernicious (दूद्ध्यं दुर्धियं दुष्टाग्निं तथीस्तान्दुलम्—*Sayana*).

2. Samrat-anyah, Supreme sovereign.

O Ictha-varun, amongst you two, one the *I aruna*, is the supreme sovereign (यौ इत्यारुः पृताः यो यो यो सत्तान् नामयम् राजमान इति उच्येत—*Sayana*). See II.4] (५—वा सत्तान् राजमान इति ।

—*Sayana*)

4. Uru, उरु, extensive.

Ariprah, without sin, the blameless अरिप्राः पापरहिताः —*Sayana*), blameless dawns.

Pradivah apah, the ancient waters (प्रदिव पराण्यः क्षाप —*Sayana*).

5. Prksah, foods (पक्ष सन्धानि हवित्संभणानि) offerings of viands (Nigh II.7).

6. Arvat-bhih, with horses (अवर्त्तभिः अश्वैः. अर्वा—अश्व—Nigh I 14)

Hymn-91

The deity of this hymn, as of the previous hymn is *Vayu*, which is associated with white complexion, (श्वेतः) and *Niyut* steeds. He along with Indra is preserver of mankind (2); opulent persons are His favourites; well-fed (पीयोऽष्टमन्, रयिवृषः). These worshippers, the leaders of rites perform all ceremonies, productive of excellent offsprings (नर स्वपत्यानि चक्रुः) (3).

2. Masascha pathah, saradasya purvi, protect us through many months and year (पाम रसतन्, नाचस्य मासान्, सरयः संवत्सरान्, पूर्वीः अग्नेः —*Sayana*).

3. See also Yv XXVII.33.

Pivah-annan, well-fed (पीयोऽष्टमन् पीवांसि स्वत्नानि प्रभूतान्यन्नानि देवा तान्, those who have plenty of food to eat).

According to Mahidhara, this is an epithet of *Niyuts*; but to *Sayana*, it refers to *adhyaajanau*, the wealthy.

Rayi-vṛdhah, abounding in riches (रयिवृधः रस्या धनेन वृद्धानि च भूतानादयः जनान्—*Sayana*).

Sumedhah, endowed with discriminating intellect.

Visvet svapatyani cakruh, take all due care to produce good progeny (विश्वेत् विश्वानि सर्वाण्येव स्वपयानि शोचन्नापश्यहेतूनि यदा सुष्ट्वपतनकारणानि वायुदेवत्वानि कर्माणि चक्रुः कुर्वन्ति—*Sayana*).

4. Tarah tanvah, rapidity or speed of body (तन्वः मरीरस्य तरः वेगः—*Sayana*).

Caksasa, by enlightenment, wisdom or knowledge.

5. Saratham, common car (for Indra and Vayu).

Madhvah, sweet and exhilarating (of sweet Soma, मध्वः मधुरस्य सोमस्य—*Sayana*).

Agram, foremost verses of prayers (अग्रं ऋग्वेदाद्यमैन्द्रवामवारस्यं अग्रम् the first cup of Soma is reserved for Indra-Vayu pair—*Sayana*).

6. Satam-Sahasram, hundreds and thousands of steeds (or teams) yoked to the common chariot of Indra-Vayu.

Sacante, wait upon (or yoked to) (सञ्जन्ते संवत्ते).

Visvavarah, desired by all.

Suvidatrabhih, munificent, givers of plenty (सुविदत्राभिः शोभनधनप्रदाभिः—*Sayana*).

Abhih, with *niyut* (मानिः नियुद्धिः).

7. The same as VII 90.7.

Hymn-92

1. See Yv. VII.7.

Upo-ayami=Upayami, उपयामि, I offer thee; this word is technically used in connection with Soma; In the ceremonies, Soma is brought in a vessel called Upayama (उपो यय उ उप ययामि । उपयत पात्रे गृहीतमासीत्—*Sayana*); See Yv. Texts : उपयाम गृहीतोऽक्षि—VII.4; 20; 22; 25; 30; VIII. 1; 7; 8; 9; 11; 47; XIX.8; XX.23; XXIII.2;4.

Purva-peyam, prior claim in this drink, (पूर्वपेयं प्रथमपानम्—*Sayana*).

2. Sota, effuser; the adhvaryu priest (घोता अग्निपोताध्वर्युः)

Jirah, one acting promptly (जीरः क्षिप्रकारी—*Sayana*).

3. Durone, the house of sacrifice (दुरोणे यज्ञगृहे).

Dasvansam, the munificent donor; the householder engaged in a sacrifice, who liberally gives (दासवांसं हविषा दातारं यजमानम्—*Sayana*).

Gayam, host of cows (kine) (गव्यं गोसंवन्—*Sayana*); गोयु सायम्—*Daya*; V.61.5).

Asryam, host of horses (अश्व्यं अश्वसंवन्—*Sayana*; अश्वसंघेयु वेगादिषु सायम्—*Daya*.); also see I.112.10; 117.22; 119.9; VI.60.14 etc.

4. Nitosanasaḥ, slayers (नितोशनासः निहन्तारः—*Sayana*).

Aryah, of foes (अर्यः षटेः शत्रोः)

5. See Yv. XXVII.28.

Hymn-93

2. *Savasana*, demolisher of hostile strength, शवसाणाः शत्रवो बलम्, शवः = वधम्, (Nigh II 9), सवसा चरन्ती—*Sayana*: Ye acted like any war-breaking enemies (cf. *Panini*.III.I II.*Vart*).

Sakam vrdha, growing in association, augmenting together (साकं वृषा सद् प्रवृद्धौ).

Savasa susuvamsa, increasing in vigour (शवसा बलेन वृद्धवासा चर्धंवन्ती—*Sayana*).

Prakṭam vajasya sthavarasya ghr̥sveḥ, give us such food as is coarse, the destroyer of enemies. Here :

Sthavarasya, coarse (opposed to finely crushed) (स्थविरस्य सूतस्य)

Ghr̥sveḥ, destroyer of enemies (घृष्वे, शत्रूणां परिकृत्य)

Vajasya, of food (वाजस्य शन्नस्य)

Prakṭam, grant us (प्रकृतां संयोजयतम् ; अस्मभ्य प्रयच्छतम्—*Sayana*)

3 *Kastham*, battlefield (काष्ठं संग्राम प्रदत्तम् *Daya*. ; काष्ठं तयाज्ञा गेहं युद्धमूर्तिः आनु 1-1).

Upaguh, approach (उपोगुः उपगच्छति—*Sayana*).

4. *Purvabhajam rayim*, for enjoying riches acquired earlier; formerly enjoyed riches, riches desirable even in olden times. (पुर्वभाजं तत्पुर्वमेव सम्पन्ननीयं रवि धनम् *Sayana*).

Navvebhīh, by new ones (नवभिः नवभिरैः प्रयस्ते; —*Sayana*)

Desnaih, by the wealth liberally offered (देवैः पातयै वरी — *Sayana*).

Girbbih, by praises (गीर्भिः स्तुतिभिः)

5. Devayubhih, देवयुर्द्धभिः , by Nature's bounties.

Mithati, killing or injuring one another (मिथतो परस्परं हिंसत्यौ :
येषतिराक्रोश कर्मा).

6. Sam yan mahl mithati spardhamane tanub uca surasata yatante, as two large mutually defiant armies emulous in corporal vigour "We have here a set of feminine duals without a substantive, literally, two large reviling rivalling may strive together." *Wilson*; perhaps two armies are meant here.

8. Indrah, the sun.

Visnub, the cosmic space.

Marutab, cloud-bearing wind.

Hymn-94

The hymn is devoted to the pair of deities, Indra and Agni, the Lord resplendent and the Lord adorable, both being one and the same. It starts with the invocations of the worshipper - the spontaneous invocations, as if rain from a cloud (1). They are meant to recompence the pious acts of the devotee (2). The devotee does not wish to be subjected to wickedness, calumny or to the reviler (3). He needs spiritual food, wealth and protection—for which he prays (5,6). He wishes to remain aloof from the malice of any hostile mortal (8); cattle, gold or horses that he wishes are not the blessing of mundane life, which he so repeatedly begs for;—they represent the finer spiritual instincts, to be acquired while one is on his onward march (9). He offers his complete loving dedication, which in the Vedic terminology

is known as Soma (10,11). He wants Agni and Indra to destroy the darkness within him, the ignorance, known as *Vitra* or the Satan (12).

3. *Papatvaya*, for sinfulness (पापत्वाय ह्यनभावाय); for inferior sentiments.

Nide, of the reviler (निदे निन्दकाय अनाय).

4. *Dhiya*, thoughts, prayer (धिया कर्मणा युक्ता: —*Sayana*).

Dhena, soft words; a synonym of वाच; speech or words (धेना वाग्माभेतत्, धपमीता स्तुतिवाचमचाभि वेरवाम. —*Sayana*; Nigh. I.11).

6. *Prayasvantab*, one bearing food for oblations (प्रयस्वन्तः हवित्संज्ञेनान्नेनोपेता: —*Sayana*; बहु प्रयस्वन्तीता: —*Daya*); also see I.60,3; 130.1; III.52.6.

Medhasata, (मेध + सति) for wisdom, for success in sacrifice. (मेध-सता मेधानां यागानां सतौ संभजने निमित्तमूले सति—*Sayana*; मेधसतये = मेधानां पवित्राणां विप्रशमाय—*Daya*; I.129.1).

Vipanyavah, eager to laud (विपन्यवः स्तोत्रमिच्छन्तः —*Sayana*; विशेषेण स्तावका. —*Daya*.) also विशेषेण प्रशंसिताः --- III.10.9).

Girbbib, with songs or prayers (गीभिः स्तुतिभिः —*Sayana*).

9. *Gomat*, for possessing cattle or cow (गोमत् गोभिर्यमुन्म).

Hiranyavat, हिरण्यवत् for possession of sheep (or even gold).

Hiranya = *ustra* = *avi* = sheep, or gold.

Asa-vat, for possession of horse. (सप्रावात् सश्वमेवोपेतम्—*Sayana*).

10. *Saptisanta*, lord of space horses or steeds (सप्तोपन्ता = सप्तियन्ता

= प्रमस्ताम्बो ।

11. Vṛtrahantama, utter destroyers of Vṛtra; (वृत्रहन्ता वृत्रापामावरकाणां हन्तृवर्गो, the destroyer of the coverer—*Sayana*).

Also who best slay the foeman (*Griffith*). (वृत्रहन्— slayer of foes , —तम , the superlative).

12. Raksasvinam, tormenter, the mighty wicked (रक्षस्विनं वत्तयन्तं —*Sayana*).

Martyam durvidvamsam, the wicked man (दुर्विद्वान् दुर्विज्ञानं , मर्त्यं मनुष्यं शत्रुम् —*Sayana*).

Udabhim, pitcher for containing water (उदधिं लुप्तोपममेतत् । उपघानं कुम्भमिव । यथा कुम्भोऽप्याघानेन भिद्यत एवमनामातेनेव शत्रुमायुधेन युवां हिस्तम्—*Sayana*).

(I slay the enemy with your weapon with that ease with which an earthen pitcher is broken). *Griffith*, however, renders it as "one who slays the waters." (Slay him who slays the waters, slay the serpent with your deadly dart)

Abhogam, rapacious (one who enjoys good things taken from worshippers (आभोगं आहुत्यात्मतोऽपहृत्य भोगतारम्—*Sayana*).

Hymn-95

The deity of the hymn is Sarasvati, or Sarasvan, a lake or a river.

1. Sasre, runs with speed (सस्रे प्रधावति ; शीघ्रं गच्छति).

Pub, like a city (पू. पुरीव).

Ayasi, of iron (आयसी अयसा निर्मित).

2. *Nabhasaya*, नभृषाय, to the builder of a dam

3. *Yosanasu*, among the ladies (among the adorable wives); amid the rain or water of midspace (योषयासु योसिस्वात्मनः वसतश्चूलासु मध्यमस्वात्मनस्तु मध्ये—*Sayana*)

Vṛsa, one capable of showering or impregnating (वृषा सेचनममर्ष—*Sayana*).

Vṛsabhaḥ, showerer of benefits (वृषभ वपिता एवंभूतः)

Sa vavṛdhe yajñiyasu — The showerer *saravān*, the friend of man, a showerer (of benefits, even whilst yet a child continually increases among his adorable wives (the rains) — *Wilson*. Friendly to man he grew among the women strong young steer amid the holy ladies.

Vajinam, vigorous son (वाजिनं वतिनं पुत्रम्).

Maghavadbhyaḥ, upon the affluent or prosperous (warshipper or *vajamana* वज्रधृमः रविभ्यः स्यो वज्रमानेभ्यः — *Sayana*)

Sataye, for gain or success (सातये लाभार्थम्—*Sayana*).

Tanvam vi mamrita, decorates' or decks their body or their person (तन्व तेषां शरीरे विमामृणीत विमामृष्टिः, लाभार्थं संस्कारयतीत्यर्थः — *Sayana*).

4. *Mitajaubhiḥ*, with humility, or on knees (मितगृभिः प्रहोतृजानुभिः)

5. *Priyatame*, dearest (प्रियतमयेन प्रिये !)

Tava Sarman, your felicity; your protection (तव स्वदीपे शरणं शर्मणि सुखे—*Sayana*).

Sarabam na vṛksam, (recline on thee) as on a sheltering tree (शरभ

न वृक्षं प्राथम्यमूत वृक्षानिभ—*Sayana*)

6. *Dvarau rtasya*, two doors of sacrifice, east and west (ऋतस्य यज्ञस्य सम्प्रान्धिन्यो द्वारौ पूर्वोपरि—*Sayana*).

Hymn-96

For verse 5, see Nir. X.24.

1. *Sarasvati*, spiritual stream of consciousness or of divine light, (Nir.XI.25), *Rasa* (रसा), a river is derived from $\sqrt{\text{रस्}}$, to make a sound (रसा नदी रसते सन्धकर्मणः). See I.3.10—पावका न सरस्वती वाजोमिर्वाजिनीवती। Also—*Sarama*, from $\sqrt{\text{सृ}}$, to move, (Nir.XI.24).

Rodasi, (*Sarasvati*) who is both in heaven and on earth (in heaven as divinity and on earth as divine speech — रोदसी प्राणापुषिभ्योः स्थिता दिवि देवतास्तेषां, भूम्यां वाक्स्तेषां निवसन्ती सरस्वती इव सरस्वतीवैव—*Sayana*).

2. *Ubhe andhasi*, both kinds of food (उभे अन्धसौ उभयविधं दिव्यं पार्थिवं चाग्निं ग्राम्यमाख्यं वा—fires celestial and terrestrial, or if food, then domestic and wild).

3. *Akava-ari*, never niggardly in thought, faultless-moving (अकव-अरी अकुत्सितगमना—*Sayana*).

Jamadagni vat, like the one having divine vision (like the *Jamadagni Seer*—*Sayana*).

Vasistha-vat, like the most pious seeker (like *Vasistha*, see—*Sayana*).

4. *Janiyantah*, desirous of an approach to wives; those who long for wives (जनीयन्त । जायन्त मास्वपत्यानीति जनयो जायाः—*Sayana*).

Putriyantah, desirous of progeny or sons; those who yearn for

sons, (पुत्रीयन्तः पुत्रान् कामयन्तः —*Sayana*).

5. *Madhumantab*, laden with honey or sweet (मधुमन्तः रसवन्तः —*Sayana*).

Ghrītascutab, dropping oil or water (rain water) (घृतशृङ्गः पृथक् पृथक् क्षारिणी भवन्ति —*Sayana*).

"Be our protector with those waves of thine; O *Sarasvat*, which are rich in honey and distil clarified butter." The verse explained by the mere reading of it (*Nir.X.24*).

6. *Pipivamsam*, protuberant; swelling with streams (पीपिवन्तं प्रवृत्तम् —*Sayana*).

Staanam, breast; sound-making; clouds rich in water, as breasts with milk (स्तनं शब्दायमानं स्तनवद् रसधारं वा शेषम्).

This verse is rendered thus by *Sayana*:

"May we obtain the distended and loud-thundering (or breast-like) cloud of *Sarasvat* which is visible to all : (may we obtain) progeny and food".

Hymn-97

The hymn is devoted to *Indra*, *Brahmanaspati* and *Brhaspati*. The inner cavity of our consciousness is the heaven, or *dyau-loka*, from whence Lord descends to earth to enlighten us and to accept our devotions. He comes on His swift horses, since He takes no time to come to us in our inner vision; (1) *Indra* and *Brhaspati* are not two, they are the same, but appear in our consciousness, the way we invoke them. *Brhaspati* is like a father to the son (2).

As a lord of enlightenment, He is *Brahmanaspati*, whereas *Indra*

is a lord of the prayers (3). *Bṛhaspati* is best beloved and desired by all; He gratifies all our desires, of riches and sons, and saves from injury (4); He is holy one of the house-holders (5); He is pure, and purifier; possesses hundreds of conveyances, a bountiful giver (7). Indra, the same as *Bṛhaspati* and *Brahmanaspati*, is worthy of our prayers; He protects our ceremonies (9); He in all forms is the Lord of celestial and terrestrial worlds (10). Heaven and earth become our Divine Parents, when energized by the creativity of *Bṛhaspati* (7).

3. Namasa, with reverence or homage (नमसा नमस्कारेण).

Havirbhih, with offerings.

Brahmanah, of the prayers (ब्रह्मणः यन्त्रस्य); of food.

Patim, lord (पति पात्रयितारम्).

Devakṛtasya, offered by devout worshippers (देवकृतस्य देवैः स्तोत्रभिः कृतस्य—*Sayana*).

4. Aristan, uninjured (परिष्टान् महिनितान् कृत्वा); bear us safe beyond the injuries caused by evil persons or evil forces.

Ati parsat, to transport beyond, to carry beyond (पति पपेत् पति पारयति शत्रून्—*Sayana*).

Sascatah, embarrassed by rowdy elements (सचतः उपद्रवे. संसक्तान्—*Sayana*).

5. Arkam, food (means of worship through offerings) (अर्कं अर्चनं वायनमन्नम्—*Sayana*; Nigh.II.7).

Sucikrandam, pure praises (शुचिकन्दं शुद्धस्तोत्रम्—*Sayana*).

Pastyanam, belong to house (पस्त्यानाम् । पस्त्यमिति गृहनाम्—Nigh III.4;

वागीऽमन्त्रः — I.87.6; V.57.2.

वागीऽमन्त्रात् — X.20.6.

वागीष्टु — V.53.4

Isirah, object of desire (इषिरः यन्ताभ्येषणीयो वा—*Sayana*).

Svarsah, enjoyer of happiness or heaven; or the giver of water (स्वर्षाः स्वर्गस्य संमक्ता । यदा । सरणशीतस्वीदकस्य सनिता दाता—*Sayana*). Svah (स्वः) = उदक = Water — Nigh.I.12.

Asutim, food; refreshments. (प्रासुति अन्नम्—*Sayana*).

8. Devī devasya rodasi janitri, the divine heaven and earth, the generatrices of the deity (*Wilson*); both heaven and earth divine; the deity's parents (*Griffith*). (देवी, the liberal giver, देव्यो दानादि गुणयुक्ते ; देवस्य, of Brhaspati ; जनित्वी, parent, जनयित्व्यो ; रोदसी, pair of earth and heaven, यावापृथिव्यी—*Sayana*).

Brahmane, for plenty of food (ब्रह्मणे बहुहिताय भूतायान्नाय सदयम्—*Sayana*; — Nigh.II.7); or for prayer.

Sugadha, waters easy to be forded (सुगाथा सुयेनावगाहनीयान्मुदकानि—*Sayana*); or easy passage.

Sutara sugadha, easy to be crossed and forded.

9. Suvrktih brahma akari, this prayer or praise has been uttered as a prayer (मन्त्रारूपा सुवृक्तिः सुप्रवृत्ता स्तुतिः मकारि मयाकृताभूत्—*Sayana*).

Aratih, the army of enemy (अरातीः शत्रुवेत्ताः —*Sayana*).

Hymn-98

1. **Gaura**, wild bull; wild deer (गौराद् गौर मृगदक्षि).

Dive-dive, everyday.

Vṛsabhaya Kṣitinam, for the king of the land, or the king of people.

(क्षितीनां जनानां मध्ये वृषभाय खेप्टायेन्द्राय—*Sayana*).

Knowing the Soma that is to be drunk, though placed afar off, better than a Gaura (deer) knows the drinking place or pond which it is accustomed to go to.

5. **Maya**, illusive strategy.

Somah, divine grace.

Kevalah, extra-ordinary (केवलः प्रसाधारणः).

Caksasa, by the effulgence (चक्षसा तेजसा).

Hymn-99

1. **Kakubham**, horizon, pinnacle.

Parah, beyond all measure (पर इति सकारान्तं परस्तादित्यस्यार्थः । परशब्दाच्छान्दसोऽस्ति प्रत्ययः —See “परोदिवा पर एना वृथिव्या”—X.82.5).

Matraya parah, मात्रया परः परस्ताद् यत्तन्मात्रयापरिमितया i.e. beyond measure.

Ubhe rajasi, in both the regions (उभौ शोको). Starting from the

earth, proceeding to midspace.

2. Dadharya pracim kakubham pr̥thivyaḥ,

Sustaining the eastern horizon of the earth (cf. य च द्विधातु पृथिवीमुत
थापेको दाधार भुवनानि — I.154.4; अ दाधार पृथिवी द्यामुत्तेषाम्—X.121.1)

3. Iravati dhenumati, abounding with food (इरावती धनपयो) and
abounding with cattle (धेनुमति गोमत्यौ).

Visnob, of visnu (विष्णुः पर्वतानामधिपतिः — *Taitt.S.* III.4.5.1).

Mayukhaiḥ, by mountains (मयूखैः पर्वतैः — *Sayana*).

The earth is held secured in position on account of her
mountains.

5. Nava-navatim, ninety-nine (नवनवति नवोत्तर नवति संख्याकाः ; 99).

Satam varciṇaḥ sahasram ca asurasya virān—See II.14.6 (सो वचिनः
सत्तरन्ध्रः सहस्रम्); hundred thousand heroes of the asura *Varcin*.

For वचिनः —See II.14.6; IV.30.15; VII.99.5.

Samharasya, of terrible clouds.

Vidathesu, synods (विदथेषु यज्ञेषु—*Sayana*).

Vrjanesu, in our army camps.

7. Vasat, an auspicious exclamation.

For Vasat (वषट्) see:

वपद्—VII.99.7; 100.7; X.115.9.

वपद्भृत्तम्—I.162.15; II.36.1; X.17.12.

वपद्भृत्तम्—I.120.4.

वपद्भृता —VII.28.8.

वपद्भृति—I.14.8.

वपद्भृतिम्—I.31.2; VII.14.3; 15.6.

Sipivistah, one with a halo of light (शिपि विष्टः शिपयः रश्मयः)

See also : शिपिविष्टः —VII.100.6.

शिपिविष्टः—VII.99.7; 100.5 ; 7.

Hymn-100

For verse 5, see Nir.V.9.

1. **Urugayaya**, to the one widely renowned (उरुगायया बहुभिः कीर्तनीयाय—*Sayana*).

Sanisyan, desirous of wealth (सनिष्यन् धनमिच्छन्) Dayate, presents wealth; offers (दयते धनमादत्ते).

Satraca manasa, with entirely devoted spirit; with united praise (सत्ताचा सहान्विते । मनसा मननेन स्तोत्रेण—*Sayana*).

Yajate, adores (यजाते प्रार्थ्यते पूजयेत्).

2. Parcah, contact (पचं सम्पर्कं).

Evayavaḥ, (vocative), granter of desires. (एवयवाव । एवा प्राप्सव्या कानाः । तान् चापयति प्रापयति स्वान्निभ्येय दया—*Sayana*).

(constant in thy courses—*Griffith*)

(eva obtain the desires; yavaḥ who enables to obtain—*Wilson*)

3 Prthivim; earth (may be all the three worlds)

Trirdevaḥ, the deity with three (Visnu or the sun traverses the three worlds by three steps)

Sataścasam, bright with hundred splendours (शतशंसं शतसंख्याम्यक्षीणि दग्धास्तादृशेण—*Sayana*).

Sthavirasye, of one who lives for ever; of the mighty; of the everlasting one (स्थविरस्य बृहस्य विष्णोः —*Sayana*).

4. Sujanima, nobly born (सुजनिमा शोभनान् जनिमिति कीर्तनं स्मरणादिना सुपतेन पूतानि यम्, तादृशी विष्णुः —*Sayana*).

5. I, a master of hymns, and knowing the sacred customs, today praise that name of thine, *Sipivista*; I, who am weak, glorify thee, who art mighty, and dwellest beyond this world. (Nir.V.9).

Sipivista, 1. With a halo of rays (reverential name of Visnu, the Sun).

2 Deprived of rays in the umbra during a Solar eclipse (conspicuous name),

“I am enveloped with rays” i.e. whose rays are displayed. Rays

are here called *Sipayah*, i.e. he is enveloped by them (शिपयोऽरम्भय सञ्चलते । देवविष्टो भवति, Nir.V.8).

Sipivista, and *Vismu* are two synonymous names.

According to Aupamanyave, *Sipivista* is a contemptuous name (शिपिविष्टो विष्णुरिति । विष्णोर्द्वौ नामनी भवतः । कृत्स्नतामयि पूर्वं प्रवर्त्तितयोपन्यसः. —Nir.V.7).

Aryah, master; "I am a master (अयं:), i.e. a lord of hymns (अयोर्यज्ञम्, ईश्वरः स्तोमानाम्). Or else it is thou who art a master, I who am weak, praise thee who are mighty (अयंस्त्वमसीति वा).

Tavasam, mighty (*tavasa* is synonym of mighty: he is risen high; तवस इति महतो नामधेयम् । उक्षितो भवति—Nir.V.9).

Parake, in the remotest region (पराके दूरदेशे—*Sayana*).

Rajasah, of the region, of the world.

Rajasah parake, who dwells beyond; i.e. very far from this world (निवसन्तमस्य रजसः पराके पराञ्चले—Nir. V.9).

Vayunani, functions; objects to be known (वयुनानि ज्ञातव्यान्वयं ज्ञातानि —*Sayana*; विज्ञानानि, प्रज्ञस्तानि कर्मणि प्रज्ञाश्च—*Daya*.).

For *Vayunani*, see I.72.7; 92.2; 152.6; 189.1; II.19.3; 8; III.5.6; VI.15.10; 75.14; VII.100.5; X.44.7; 46.8; 114.3; 122.2.

Vayunani vidvan, वयुनानि विद्वान्, knowing all worth knowing; knowing all actions (cf I.72.7; 189.1—विद्वानि देव वयुनानि विद्वान्).

For verse 5, see Samaveda, II.976, with a little variation (हव्यमयैः शंसानि for नामावैः शंसानि).

6. *Samjthe*, in the battles; in creative functions or activities

—Nigh.II.17

Yad *anya-rupah samithe babbutha*, you have engaged under a different form in battle (*Wilson*). *Wilson* adds a note to it: "Visnu is said to have aided Vasistha in battle under an assumed form, and when questioned, to have said, I am *Sipivista*, a word to which two senses may be attached, one objectionable and the other unjectionable. In the preceding verse and in verse 7 of the former Sukta, the word is explained, "penetrated or clothed with rays" of light, *rasmibhiravista* (रश्मिभिरविविष्ट, the radiant, the splendid: in common use, it means a man naturally without prepuce, in which sense it may be here interpreted as implying comparison in like manner as a man is so denuded. So is Visnu, according to his own declaration uncovered by radiation—*tejasa anacchaditah* तेजसा मनाच्छादितः); but this is a refinement, and it is probably to be understood as usual; the expression is curious".

Hymn-101

1. *Tisrah*, of three categories: Rk, yajuh and Saman, or the triad poem, prose and lyric (तिस्र लिपिघः ऋगयजुः सामादिमहाः स्तुतिरूपः —*Sayana*).

Udhah, cloud; udder (ऊधः उद्धृतं नेघम् । यज्ञा । लुप्तोपमनेत् । ऊध इव पयस आश्रयभूतं नेघम्—*Sayana*).

Dubre=*duhate*, (दुहे=दुहते, दुहेलटि । 'लोपस्तमात्मनेपदेपु' (*Panini* VII.1.41), इति त लोपः । बाहुल्यकं ऋ ।)

2. ईशे=ईष्टे

Trivartu, of particular light at the three seasons, spring, summer and autumn (or winter) (त्रिवर्तु त्रिषु ऋतुषु प्रतिघट्येन वर्तमानम्; since we have in *Taitt. Sam*, श्रीणि वा मादित्यस्य तेजोऽसि वसन्ता प्रातरर्धौ मध्यन्दिने शरद्वराहौ. the Sun is particularly bright in the mornings in the spring; during midday in summers, and during afternoon in winters or autumns).

Tridhatu, three metals; three-storied building (त्रिधातु त्रिमूलिकम् of

three floors—*Sayana*).

Saranam, dwelling (शरणं गृहम्).

Sarma, felicity (सर्वं सुखम्).

3. One form of *parjanya* is like a barren cow, the other produces offspring.

Yathavasam tanvam cakre, he takes whichever form he pleases; the firmament withholds or sends down rain at will.

Pituh payah prati grbhnati mata tena pita vardhate tena putrah—the father is sky (द्यौस्तिता), earth the mother (पृथिवी माता) who receives the rain from the former, which producing the means of offering libations and oblations (हविः); returns again to the parent heaven, as well as supports his offspring; i.e., all living creatures.

4. **Tisro dyavah**, the three worlds.

Tredha sasruh, the three directions (east, west and south त्रेधा सत्प्राची प्रतीच्योऽध्याच्यवच सत्पथो निवृच्छन्ति;—*Sayana*); waters flow in these directions.

Trayah kosasah, the three water-shedding masses of clouds (east, west and north; प्रतीच्य, उधीच्यमचेति त्रयः पौरस्त्यः त्रिप्रकाराः कोशास्तः मेघाः—*Sayana*).

5. **Mayobhava**, the joy - diffusing (मयोद्भवः सुखस्य भावविद्यः) clouds (वृष्टयः).

Devagopa, the protector of clouds (देवगोपाः देवः वज्रन्यो गोपयिता रक्षिता वाताम्—*Sayana*) ; cherished by Deva or deity.

Osadhi, plants (मोषधीः मोक्षयन्त्र).

Supippila, one with excellent fruits (सुपिप्पलाः सफलाः —*Sayana*).

6. **Vṛṣabhaḥ**, वृषभः, the showerer, the cloud (just as one covers several cows and impregnates, so the cloud be the perpetual impregnator of plants)

Hymn-102

1. **Parjanya**, for *parjanya*, the cloud. For *parjanya*, see Nir. X.10. The word is derived from √तृप्, to be satisfied, by reversing the first and the last letter; (पर्जन्योस्तृपेः । वाचन्तविपरीतस्य ; and is favourable to man (सर्पयिता जन्यः ; तृप् + जन्य = तृत् + जन्यः = पर्ज + जन्यः = पर + जन्यः), or called because he is the last conquerer or he is the best progenitor (परः + जन); or he is the bestower of juices (प्र + √शृज). [परोजैता वा । परोजनयिता वा । प्रार्जयिता वा रसानाम् ; see also यत् पर्जन्यः स्तनयन्हन्ति दुष्कृतः ; V.83.2].

2. **Parjanya**, is the cause of impregnator of plants (पोषधीनाम्) cows (गवां), mares (घर्वा) and women (पुरुषोष्ठाप्).

3. **Ilam**, food (इलं = भक्षणम्, Nigh.II.7).

The sweetest or most savoury oblation is offered to him through the mouth of Agni, the fire, and then a good harvest of food is to be expected. The Agnihotra causes the purity of rains and thereby a good harvest.

Hymn-103

For verse 1, see Nir. IX.6.

The theme of the hymn is *Mandukah* or frogs, which practise penance throughout the year like Brahmanas and utter praises to clouds (1), they hibernate throughout the year, and the moment clouds pour water, they wake up and croak (2). At the time of rains, one frog greets the other with croakings, as inarticulate as of a child (3). The speckled frog leaps up and greets the green one (4). They play in waters, with

their body fully developed (5). They are of a variety of colours and their voices different; — some bellow like a cow and some bleat like a goat (6). Like the Brahmanas at the *Soma* and *Atiratra* rituals, these frogs *croak* around the lake replenished with water. (7) They appear to be reciting perennial prayer, like ministrant priests with the *gharma* offerings, and during the heat, they hide in holes (8). They come out only when rains return, and attain freedom from their hiding places (9).

According to certain scholars, the hymn is a satire on the priests, - the cow-toned, the goad-toned, green and speckled, — not a satire, but a beautiful analogy. It is a prayer for the welcome of rains, for which, sometime, we so long wait with eagerness; -in fact, nothing is so welcome as rains in due seasons.

1. Mandukah, frogs; the same as *majjukah*, i.e. divers so called from diving (मण्डूका मज्जूका मज्जनात्—Nir.IX.5): or the word may be derived from √मद्, meaning to rejoice (मन्दतेर्वा मोदतिकर्मणः or from √मन्द, meaning to be satisfied (मन्दतेर्वा तृप्तिकर्मणः). It is derived from √मण्ड्, to decorate, say the grammarians (मण्डयतेतिर्ति विभाकरणाः). (Since the frogs are adorned with variegated lines on their skin by Nature-Durga) or else their abode (मोक्तु) is in water, *mande* (मण्ड एवामेक इति वा); *mande* (मण्ड, water) is derived from √मद्, to rejoice; or from मुद्, to be merry (मण्डो मदेर्वा मुदेर्वा) (Nir.IX.5).

Sleeping for a year, the frogs have uttered forth speech, impelled by the cloud like Brahmanas engaged in religious rites, i.e., who have taken the vow of silence (प्रत्यपरिणोज्जुवाणः Nir.IX.6). Or else, a simile may have been intended, i.e. (uttered speech) like Brahmanas who are engaged in religious rites (अपि बोधमार्गं त्यात्). The frogs have uttered forth speech, which has been impelled by the cloud (वाचं पर्जन्यमोक्तं आवादिषुमण्डूकाः). See also *Av.IV.15.13*; cf. *Brh.D.VI.27*.

We have further a reference in the *Nirukta*, that Vasistha desirous of rain, praised the cloud. Frogs applauded him. On seeing the applauding frogs, he praised them. We have in the *Rgvidhana Khanda*: O frog, join me. O swimmer invoke rain. Float in the middle of the pond, having spread your foot: (VII.103).

उग प्र वद मण्डूक वा मा वद तादृर ।
मन्त्र तदस्य तत्रस्य विभूतं चतस्रः वद ॥ (4४.IV.15.14)

2. **Suskam, Sarasi**, dry pond dry lake (सूक्ष्म नीरस सरसी सरसात्-
सरसाम्).

Drti, water-skin (leather bag for carrying water).

Vatsinam, when joined by their calves (वत्सिनीनां यत्समुक्तानाम्—
Sayana).

Mayub, bellowing of cows (मयुः गवां शब्द इव—*Sayana*).

Vagnub, croaking of frogs (वण्डूकानां वग्नूः चन्द्रः).

3. **Akhkhali Kṛtya**, croaking (his congratulations) (अखखलीकृत्या ।
अखखल शब्द कृत्वा—*Sayana*).

4. **Pr̥snih**, speckled (प्रसिनः दुग्धिनवर्णः).

Haritena, with the green-one frog (हरितेन हरितवर्णेनामेन मण्डूकेन—
Sayana).

5. **Saktasya**, of the teacher (शक्तस्येव शक्तिमत. शिक्षकस्य).

5. **Siksamanah**, the learner, the pupil (शिक्षमाणः शिष्यमाण शिष्य —
Sayana).

Vadati - anuvadati, imitates (वदति अनुवदति अनुकरणं करोति).

6. **Gomayub**, bellowing of a cow (गोमयाम् गोमयविय, मयय शब्दो यत्न
तादृशी भवति—*Sayana*).

Amayub, bleating of a goat (अमयाम् अमयविय, मयय शब्दो यत्न
तादृशी भवति—*Sayana*).

Sayana)

Samano nama, more common appellation.

Pipisub, show themselves (पिपिषु अवयवो अवन्ति प्रादुर्भवन्ति—*Sayana*).

Purutra, in numerous places (पुत्रा य ए देशेषु).

7. **Atiratre Soma yage**, *atiratra*, at a nocturnal ceremony when the priests recite songs throughout the night; since the croaking of frogs is heard throughout the night, and hence the appropriate comparison.

8. **Sisvidanah**, perspiring (the frogs as the adhvaryu priests perspire during the heat. There is a quibble upon the word *gharminah*, पणिः, having or bearing the vessel, or performing the rite so termed, or suffering from *gharma*, heat, or the hot season (सिष्विदानाः स्विद्यद् गात्राः, पणिः पण्येण प्रवर्ण्येण चरन्तः —*Sayana*).

Gubyah, remaining hidden in hot season (गुह्या. पर्वकाले किलेऽभिगृह्याः —*Sayana*).

9. **Deva-hitim**, institutes of gods (*Wilson*); god-appointed order (देवहितिं देवैः कृतं विधानं, पश्यतोऽयं पर्व इत्येवं रूपम्—*Sayana*); pertaining to the season's conditions.

Dvadasasya, of the year, consisting of twelve months.

Na pra minanti, do not disregard (मिनन्ति हिसन्ति).

Taptah gharmah, heated kettles (*Griffith*); scorched and heated (*Wilson*),

Visargam, liberated, set free (विसर्गं विसर्जेन विलान्मोचनम्).

Pravṛṣi. in the rainy season (प्रवृषि वर्षतो—*Sayana*).

10. Adat, may give (अदात् ददावृ).

Sahasra-srave, in the rainy season, when thousands of plants are fertilized; in the most fertilizing season (सहस्रसावे सहस्रसंवृषाका मीषस्य सूयन् अत्यन्त इति वर्षतुं सहस्रसाव—*Sayana*).

Hymn-104

For verses 15 and 21, see Nir.3 and VI.30 respectively.

1. Tamovṛdhah, those delighting in darkness; those who grow in darkness (तमावृध. तमसावरकेणाधकारेण मायान्तेण वर्धमानान् तमसि रात्रौ वर्धमानान् वा—*Sayana*; तमसा वर्धयितुं राक्षसान्—*Venkata*.).

2. Aghasamsam, the performer of unprofitable act; the malignant (अघसंसं अघस्य संसितारम्—*Venkata*; अघस्यानघस्य संसितारं अघं आघत्यहन्तारं राक्षसं सं सहेव—*Sayana*).

Brahmadvise, for the one who hates people of divine learning for the haters of Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेषिणे—*Venkata*; ब्राह्मणेभ्योऽस्यभ्यद्वेष्टे—*Sayana*).

Kravyade, for the cannibal (क्रव्यादे=कव्यऽअदे; क्रव्यं मांसं मसयित्वे—*Sayana*); the eater of flesh, human or animal.

Ghora cakṣase, for the hideous, (घोरऽबल्लसे घोरारुमानाय—*Venkata*; घोरदंशनाय वक्त्रमापणे वा—*Sayana*; for the one who speaks harsh words).

Kimidine, for the vile; for the back-biter (किमीदिने किमिदानीमिति चरते । किमिदं किमिदमिति वा । पिबुनाय चरते । पिबुन. पिबते; । विपिबतीति—Nir.VI.11. i.e. also for the malignant, the vagabond, or a fiend. For the one who goes on saying: "what now"; he may be a spy or informer. See also the

R̥gveda and the Atharvaveda.

किमोदिना—VII.104.23; X.87.27.

किमोदिनः—Av.I.7.3; 28.1, 2. IV.20.5; VIII.4.23; 6.21; 25; XII.1.50.

किमोदिनः—(vocative) I Av.II.24.1; 4.

किमोदिनम्—Av.I.VII.1; IV.20.8; VIII.3.25.

किमोदिनी—(vocative) Av.II.24.5; 6; 7; 8.

किमोदिने—Av.VIII.4.2

3. Anarambhane, in the inextricable (or bottomless) (अनारम्भणे
शास्त्रान्वन-रहिते—*Sayana*).

Agni-taptebbih, red-hot with fire (अग्नि तापेभिः अग्निना संतप्यै.).

5. Tapur vadhebbih, fiery (तपुर्वधेभिः तापकप्रहारे.—*Sayana*).

Ajarebbih, ageless, undecaying, never becoming age-worn
(अजरैभिः अजरहितैर्दुर्दैः—*Sayana*).

Asmahanmabbih, adamant (weapon) (अस्महन्मभिः अस्मसारभूतस्वायसो
विकारहन्तसाधनैस्तेरायुधैः —*Sayana*).

4. Aghasamsaya, see verse 2 also; for or of the malignant
(अपघासाय अपघातममनर्थक्याघातकं राक्षसं हन्तम्पादयन्तम् *Sayana*), the thief, the
dasyu, the sinner (अपघातम् अपहरणं शमितारं दैन्यम् *Daya*, on VI.8.5; अपघातः
योऽपघातं भवति स दस्युः —*Daya*, II.42.3; the enemy, योऽपानि तापानि कर्माणि भवति सः
दस्युः = शत्रुः —*Daya*, IV.111.32).

मयसंस = चोरताम, Synonym of thief or robber, Nigh.III.24.

8. *Pakena manasa*, with a pure heart (पाकेन मनसेन शुद्धेन मनसा—*Sayana*).

9. *Pakasamsam*, a truthful speaker; a speaker of sincerity (पाकसंसं परिपक्ववचं सत्यमापिणम्—*Sayana*) (opposite of मयसंसम्).

Nirṛteh-upasthe, on the lap of Nir-ṛti, the deity of sin निरृतेः पापदेवेतायाः उपस्थेऽवसत्ते—*Sayana*; the tormenting policy, निरृति दुःखप्रदाकुनीतिः—*Daya*, on VI.72.2; .

Nirṛti, is a synonym of the earth, (पृथिः—Nigh.I).

A *va dadhatu nirṛteh upasthe*, or toss upon the lap of nirṛti (*Wilson*) (निरृतेः पापदेवतायाः उपस्थे सत्तंगे वा या दधातु प्रक्षिपतु—*Sayana*); or to the ap of Nirṛti consign them.

Ye va bhadram dusayanti svadhabhih, or those who by violence स्वधाभिः बलैर्दुःकर्तारः) vilify (दूषयन्ति दृष्टं कुर्वन्ति) me acting uprightly (ममं कल्याणवर्तनम्).

10. *Tanya*, of their own body, bodily existence (तन्वा स्वकीयेन शरीरेण).

Tana ca, or of their sons, of posterity (तन्वा च जनयेन च).

Ni hīyatam, deprived of (निहीयतां निहीनो भवतु).

12. *Yatarat rjīyah*, whatever is right and straightforward (यतस्तत् यच्च ऋजोयः ऋजुतमं ऋजुतम्—*Sayana*).

13. *Vṛjinam*, the wicked (वृजिनं पापकारिणम्—*Sayana*).

Hinoti, instigates (हिनोति प्रेरयति—*Sayana*).

Asad-vadantam, the speaker of untruth (असत् वदन्तम्)

14. Droghvacah, utterers of falsehood (द्रोणवाचः भ्रूतवाचो राक्षसाः — Sayana).

Nir-ṛtham, chastisement (निरर्थं निःशेषेणाति हिंसाम्—Sayana);

15. Yatudhanah, a wicked person, a *raksasa* (यातुधानः राक्षसः).

Virāṭh dasabhih, of your ten heroic sons (विराटः दशैरः पुत्रैः सर्वैर्युजनेः).

Mogham, falsely (मोघं मृषैव).

Yatudhana iti, with the appellation "yatudhana," a wicked *raksasa* (हे यातुधान हे राक्षस, इति संबोध्य).

See Nir.VII.3 (प्रयामुरीय यदि यातुधानो मस्मि—may I die today, if I be a juggling demon; अथा त बोरेदंमभिवि यूषाः—now may he be deprived of the heroes). These are the passages where we have assertions and imprecations (अप्य and अभिशाप).

16. Mayatum, (*ma + ayatum*, मा + मयातुम्), me who is a non-*raksasa*, me who is not a juggling demon.

17. Khargala Iva, like an owl (खर्गला उत्तुको इव).

Upabdhīh, loud shrills; by noise (उपबद्धैः मणिपत्र शब्दैः, the noise produced when stones grind the Soma).

Upabdhīh, = उपबद्धिः = महाशब्दकृतां विद्वज्जन — *Daya*. ; Speech वाङ्मय—Nigh.I.11. ; see I.74.7; 169.7.

19. Soma-sitam, the worshipper tempered or benumbed or

stupefied by poisonous herbal chemicals (सोमशितं सोमैव सीध्यन्तं यजमानम्).

20. Sayatava, the demon dogs, accompanied by dogs (श्वयातव इमिः परिकरमूर्तहितन्तः इमिः सहयान्तो वा—*Sayana*).

21. Parasara, discomfiter, destroyer (पराशरः दुष्टानां हितकः—*Daya*.); परा + √शृ (हिसायाय) *parasara* means a seer, born from the old and exhausted Vasistha (पराशरः परोक्षोर्णस्य वसिष्ठस्य स्वविरस्य जतिरे—*Nir.* VI.30)—the seer Vasistha (surrounded by a hundred demons—पराशरः शतयातुर्वसिष्ठः, VII.18.21—this is a Vedic quotation, Indra is also a Parasara, since we have; इन्द्रोऽपि पराशर उच्यते [पराशतयिता यातुनाम्]; see इन्द्रो यातुनामश्वत्पराशरः—VII.104.21).

The word *parasarah* occurs only twice in the R̥gveda: VII.18.21 and VII. 104.21.

Havib-mathinam, to obstruct the offerers of oblations. (हविःजन्यो-नाम् । हवीषि मथन्तामभिषृजम्—*Sayana*).

Avivasatam, coming (i.e. who spoil oblations of the God's inavokers). (अविवासतां यागच्छताम्).

Sakrah, the potent Indra (शक्रः इन्द्रः); derived from √शक्, to be able (अयनोति यः स शक्र समयो कुरुजो वृक्ष विधेयो वा—*Unadi* II.13; स्थापितश्च शक्तिः... रक्; an appellation for Indra).

Parasub yatha vanam, hatchet cuts down (the trees of a) forest (वनं वृक्षजतं पराशुर्यथा छिन्दत् कुठार इव—*Sayana*).

Patreva bhindan, as a mallet smashes the earthen vessel (पात्रेव मृत्पात्राणि भिन्दन् मृद्गर इव च—*Sayana*).

Satah, attained (सतः प्राप्तनामैतत्—*Sayana*); तिरः सत इति प्राप्तस्य—*Nir.* III.20; *tirah* (तिरः) and *satah* (सतः) are synonyms of "attained" (प्राप्तः); *satas* is derived from √sr, √सृ to move together (सतः संसृजं भवति;

तिरस्तीर्ण भवति, *thras* from $\sqrt{त्}$, to cross over).

22. *Ulukayatam*, one who moves or behaves like an owl; one in the form of an owl (उलूकयातुम् । उलूकेः परिकरभूतेः सह यावयति हिनस्तीति याति गच्छतीति योलूकयातुः । यद्वा उलूकस्यो यातोत्युलूक यातुः — *Sayana*); See *Bṛhad D.* VI.32.

— *Susulukah*, an owl (सुसुलूकः सुसुलूकः).

'Owls are of two types, large and small; small is the *susuluka*; one who behaves like the smaller one, is *susulukayatam* (सुसुलूक यातुम्).

Similarly *sya* (स्व) is dog, *Koka* (कोक) is a duck; *suparna* (सुपर्ण) is hawk or falcon) and *grdhra* (गृध्र) is vulture.

23. *Raksah*, wicked persons (रक्षः राक्षसजातिः — *Sayana*).

Mithuna, male and female both; the pairs of evil spirits.

24. *Mayaya*, by deception (मायया वञ्चनया).